The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD

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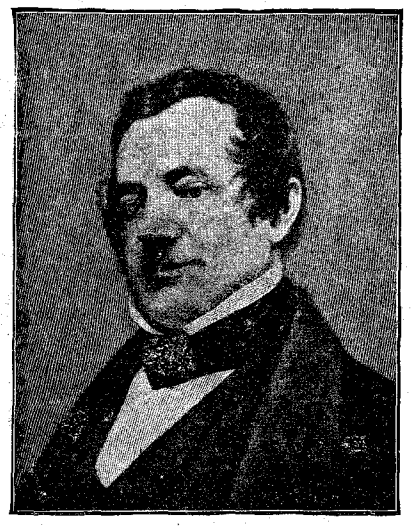

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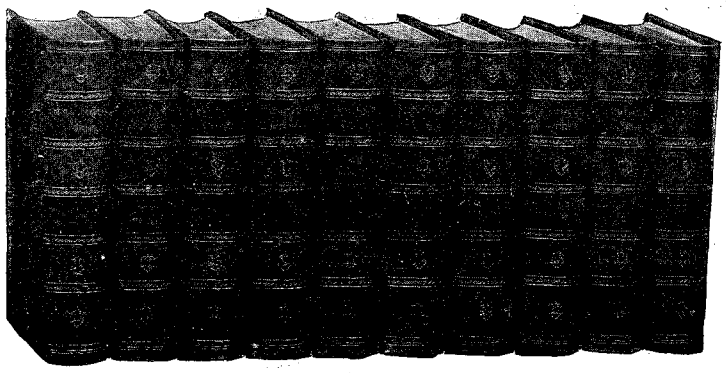

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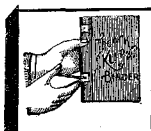

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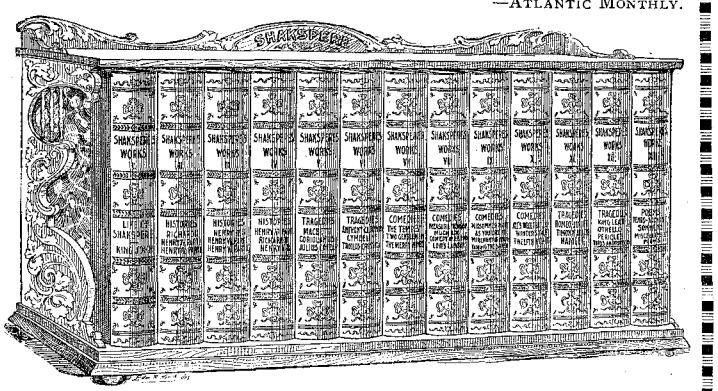

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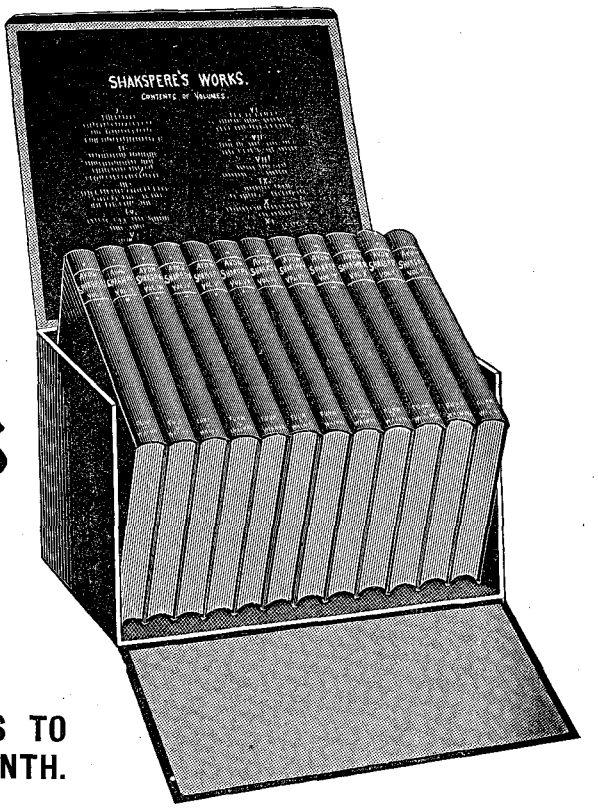

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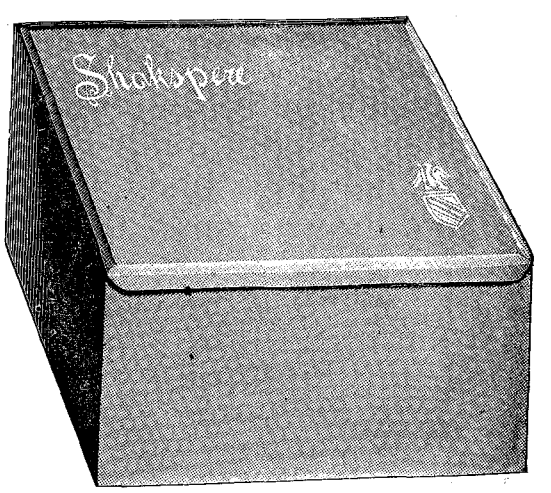

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TOPICS OF THE DAY.

THE RECONVICTION OF CAPTAIN DREYFUS.

ON Saturday last the court-martial at Rennes which retried Captain Alfred Dreyfus on the charge of treason returned a verdict of guilty. After deliberating behind closed doors for two hours, the President, Colonel Jouaust, put the following question (the form prescribed by the Court of Cassation in its instructions for retrial) :

"Is Alfred Dreyfus, brevet captain Fourteenth Regiment of Artillery, probationer on the General Staff, guilty of having in 1894 entered into machinations or held relations with a foreign power or one of its agents to induce it to commit hostility or undertake war against France, or procure it the means therefor, by delivering the notes and documents mentioned in the documents called the bordereau, according to the decision of the Court of Cassation of June 3, 1899?"

CAPTAIN ALFRED DREYFUS.

(Portrait made by the Paris police after his degradation, showing how his buttons and insignia of rank were removed.)

By a vote of 5 to 2, the president voting last, the verdict of guilty was recorded. The court agreed that "there are extenuating circumstances," and set the punishment at ten years' imprisonment in a French military fortress—in Corsica, according to the newspaper reports. The condemned man received his doom quietly. He is given a month's respite before sentence begins. At this writing, it is not clear whether his five years' solitary imprisonment on Devil's Island will affect his new sentence, he himself and some others believing it will wipe out the new penalty, and that he will be freed next month. Colonel Jouaust, president of the court-martial, and Major Coupois, clerk of the court, however, hold that he must serve the full ten years. Application for appeal to the Court of Revision was made by Dreyfus immediately after the verdict.

MAJOR ESTERHAZY,
Who Wrote the Bordereau.

The European press, so far as quoted in the cablegrams, is generally unsparing in its condemnation of the verdict. According to the cablegrams, the English papers are unanimous in condemning the outcome of the trial. *The Daily Mail*, London, says, "Rennes is France's moral Sedan." *The Daily Telegraph* declares: "This infamous judgment disgraces France, dishonors her army, insults the Kaiser, and offends the best principles of humanity. There seems nothing left for France but a revolution and a war that will reduce her to the level of Spain."

The German press is represented to be especially indignant. The Cologne *Gazette*, one of the most influential of German dailies, says:

"It is a cowardly verdict, in the barbarous spirit of the Middle Ages. By this crime the judges have imposed a line of demarkation between France and the rest of the world, which, altho it will not prevent diplomatic intercourse or stay the common exchange of products, will, according to all the notions of right, justice, honor, tolerance, and ethics which the civilized world bears with it in the twentieth century, form a barrier only to be removed by time and laborious effort."

The *National Zeitung*, Berlin, remarks that "even the worst enemy of France could not have wished what has happened."

The Russian press also joins in the chorus of condemnation. The revisionist papers of France are bitter. *Le Siècle* has opened a subscription for a monument in front of the Palais du Justice at Rennes "to remind future generations of this outrage on justice." Journals of Austria have already begun to agitate against sending exhibits to the Paris Exposition next year, on the ground that "the present state of things in France renders it unsafe to send exhibits." Two or three of the clerical journals of

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Rome, and the antisemite press throughout Europe, approve the verdict.

The tone of American newspaper comment is strongly condemnatory, and is fairly represented by the following quotation:

A Blow against Christianity and Humanity.—"The verdict at Rennes is not a crime against the Jews wholly. Insensate and diabolical racial hatred was undoubtedly one of the incentives to the Dreyfus persecution. This was an active provocative of the conspiracy, but it is nevertheless a minor consideration. The offense is much broader than that. It is a blow at Christianity and humanity as well. The chorus of indignant protest in the United States and in England lifts the unjust condemnation of Dreyfus into a grievance of civilization itself. It is a blur on the escutcheon of the French republic, in whose welfare the sister republic beyond the sea has fraternal interest. Almost everything has happened in France. Is the tragic and ghastly history to be reenacted?"—*Public Ledger, Philadelphia.*

The Shame of France.—"With the conviction of Dreyfus, France has entered upon a new epoch. She has cast aside the garb of civilization and donned that of a Dyak of Borneo—a mere head-hunter.

"With this unjust verdict, directed primarily against the Jews, she has placed herself in the rear guard of civilized nations. Her watchwords: 'Liberty, Fraternity, and Equality,' should be changed to 'coercion, hatred, and bigotry.' . . . . . .

"These new judges have well earned their ignoble epaulets. The grand army will reward them.

"But how will France expiate the crime? In blood, perhaps. Most certainly in a cycle of shame and reproach.

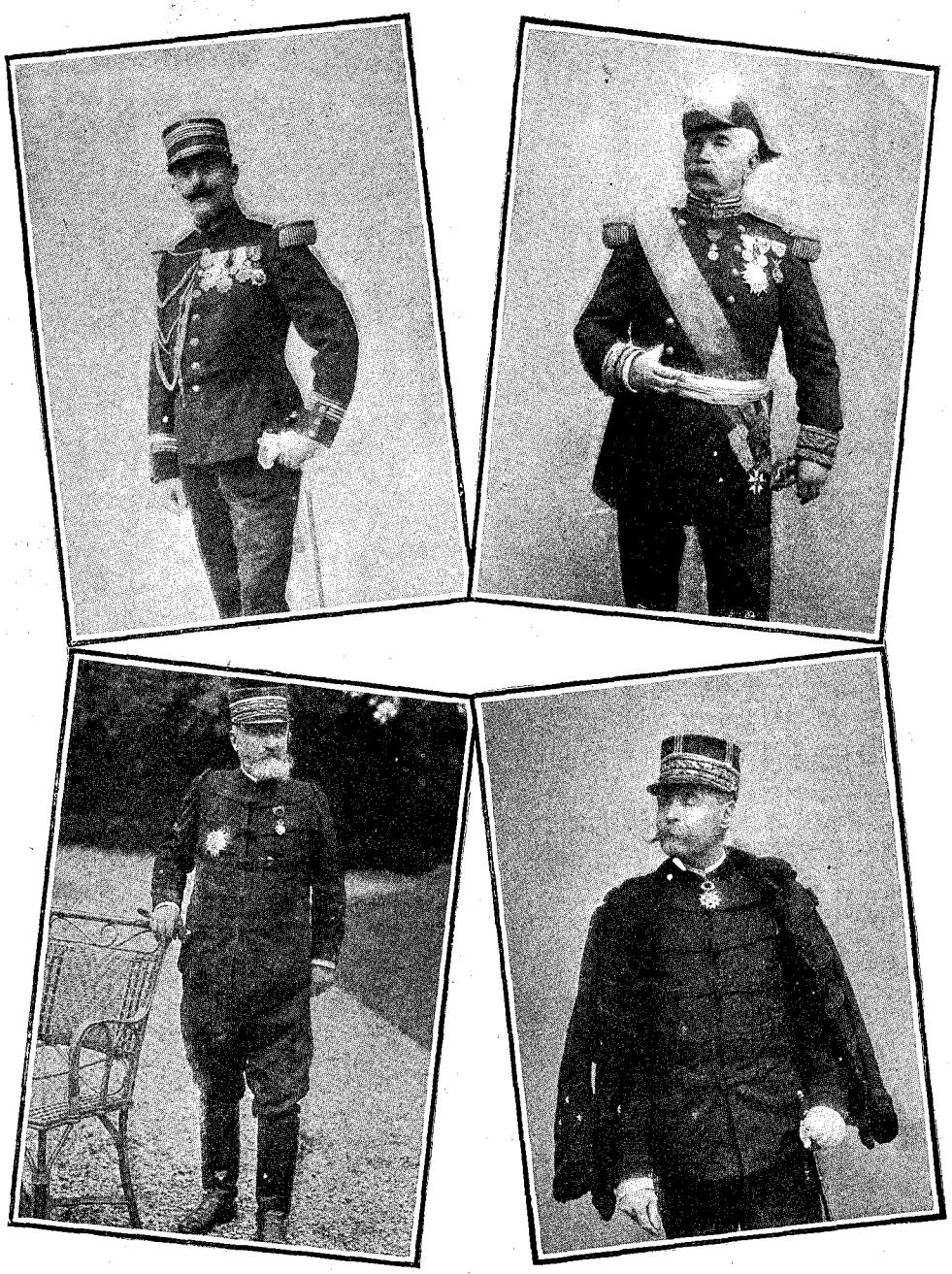
"The conviction of Dreyfus is only the beginning of the national humiliation. With every day, week, and month of the long years of Dreyfus's imprisonment the cloud will grow, and blacken and broaden until 'French justice' becomes a proverb whereby to typify the judicial murder of an innocent man."—*The Journal, New York.*

The Crime of the Century.—"It is, in truth, the crime of the century which the majority of the second court-martial have committed, for, in their purblind resolve to shield from castigation a gang of military scoundrels, they have conspired not only to sacrifice an innocent man, but to aim a deadly blow at the repute and welfare of their country. Neither let them imagine that no Nemesis awaits their perfidious and cruel deed. If the foul wrong shall be unredressed by the military Court of Review or by the Court of Cassation, there lies an appeal to the great assize wherein the nations are arrayed as jurors. The voice of that sovereign tribunal is already heard. Heartfelt compassion will attend the unfortunate Dreyfus to the prison to which he is reconsigned, and scorn will chase his judges to their dishonored graves."—*The Sun, New York.*

"What is it that has brought France so low? The disease that is sapping her life is militarism. If not actual war, it has been an 'armed peace' so long that the only conception of national strength and safety now current in the country is bounded by firing manuals, rapid-fire guns, and 'autumn maneuvers.' The birth-rate is hopelessly declining, the limit of the taxing power of the nation has been reached, and now the military idol must have its sacrifice in the person of the hated Jew. This is a national tragedy. It forms a chapter worthy to follow Waterloo and Sedan."—*The Republican, Springfield.*

"It does not seem possible, under the circumstances, that the Government of France can permit the punishment of this alleged crime to take place. If Dreyfus had been acquitted, the course of the Government and the condition of the country could have been foreshadowed with some degree of certainty. As it is now, the future of France is doubtful and dubious in the extreme. To have Dreyfus sent back to punishment would constitute a seeming victory for the military party; but it would arouse such a tide of indignation among the intelligent, thinking portion of the French people that either the present military system would go down before it, or a political revolution fatal to republican institutions would take place in France."—*The Herald, Boston.*

Various phases of the trial which are likely to be of permanent interest are discussed in the following extracts:



Colonel du Paty de Clam.
General Chanoine, former Minister of War.
General Billot, former Minister of War.
General Zurlinden, former Minister of War.

SOME OF THE ENEMIES OF DREYFUS.

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COLONEL SCHWARZKOPPEN
Former German Military Attaché at Paris.

ALPHONSE BERTILLON,
The Handwriting Expert.

COLONEL PANNIZZARDI,
Former Italian Military Attaché at Paris.

French Distinction between Public and Private Law.—"'French justice,' as witnessed in the Dreyfus case, is a thing scarcely conceivable to those whose ideas of justice are rooted in the principles of Anglo-Saxon jurisprudence. In France the doctrine prevails that the administration of government ought to be free to act upon its views of the public welfare, without let or hindrance from the courts of the law. Hence, in France, private law, or the regulation of the rights and duties of individuals among themselves, is treated as one branch of jurisprudence; while the law, which deals with the principles of government and the relations of individuals to the state, is regarded as something of an entirely different kind.

"On the other hand, the Anglo-Saxon draws no distinction between public and private law. To him all legal rights and duties of every kind form one universal system of positive law, and so far as the functions of public individuals are not regulated by that law, they are purely matters of personal discretion. It follows that every legal question, whether it involves the power of a public officer or the construction of a private contract, comes, under our system, before the ordinary courts. In France, as in every other country, questions of justice must indeed arise in the course of public administration; but as these do not concern the rights of man against his neighbor, they are not classed in France with private law. On the contrary, it is felt that, unlike questions of private law, they ought not to be decided solely by the application of abstract principles of justice between man and man, but must be considered from the standpoint of public policy.

"Here, then, we have explanation of what, to our thinking, seems an utter travesty of justice in the Dreyfus case. France is morbidly sensitive about the army. Fear of betrayal is deeply rooted; and tho Dreyfus may not be guilty of treason, and almost certainly is not, yet French sentiment is overwhelmingly in favor of his punishment as a deterrent of treason and warning to traitors. Public policy, it is insisted, demands it; and, even tho Dreyfus be innocent, 'What,' they ask, 'is the suffering of one man compared with the safety of France?'"—*The Oregonian, Portland.*

A Medieval Heritage.—"Testimony has been admitted in the Dreyfus trial day after day which would be excluded from a hearing as to disorderly conduct in the average American police court. The procedure followed seems to have been devised with the view of defeating rather than advancing the cause of justice. Counsel for the defense must sit in silence while witnesses for the prosecution are making speeches calculated to arouse the prejudices of the court. Military chiefs in the chamber of the Lycée, whose evidence has been heard over and over again, are permitted to jump upon the platform and make contradictions and explanations at their pleasure. The counsel for the government is of so little consequence that the presiding judge now and then bids him keep silent, and it is noticeable that when he is permitted to talk he has nothing to say. . . . . .

"The judges and counsel alike are the victims of a Middle-Age system, and have become inured to it. Measured by our standard, it is an abominable system, but our standard can not be applied to France, because the French do not think as we do. The bloodist revolution that the world has known, and one that tore feudalism to pieces, wrecked thrones, and destroyed dynasties, was not able to disturb a code which had come down with little change from the days of Charlemagne. Even the great Napoleon could only modify and amplify it in places. He was not able to reform it.

"French law under the republic to-day is in many respects the same as it was under Henry IV. and Louis XVIII. It is the one relic of barbarism that France has never been able to shake off completely."—*Inter Ocean, Chicago.*

Are the French Becoming Crazy?—"Only one thing is clear. That is, that their hearts and souls are corrupt. They suspect everybody. They fear everybody. Germany is an incubus upon them always, and the harlot is their succubus. Their hatred is the evidence of their terror. 'Anger is the egg of Fear.' Fear explains all the unreason of the trial, an unreason which reaches its climax in justifying forgery and perjury as necessary to truth. Dreyfus is guilty, they say. But there is no proof! Very well, they forge it. The attorney of Dreyfus points out the forgery. What of it? Yes, it is a forgery, but, nevertheless, Dreyfus is guilty. Every document incriminating Dreyfus is forged. Even the scrap-book called the dossier is crammed with forgeries. Nevertheless the Jew is guilty. Fear of the Jew is so great that, when they can't maintain the forgeries, the Jew-baiters attempt to murder his lawyer. Fear of the German is not all the fear that fills France. They fear England, Russia, Austria, Italy. They fear Truth and Justice. The court which tries Dreyfus sits under the gaze of the superior officers of the army, and those superior officers arise from time to time and solemnly asseverate their belief that Dreyfus is guilty, but they don't produce a fact against him. They call on him to prove a negative. They state no facts. Therefore, he can not disprove them. They admit that their documents are false. And they talk like strutting fools. Their speech is pompous, bombastic fustian. Never once does any one in the drama seem to realize that he is absurd, or that his pose is preposterous. They are all straining after Hugoesque sententiousness. Tartarin is in them all. Their heroics are all opera bouffe. Could there be anything funnier than Jules Guérin, barricaded in his shop, and defying the authorities in hectic and frothy French, while sympathizers stand beneath the windows and applaud? Think of writers like François Coppée and Maurice Barres shrieking for Dreyfus's life, solely because he is a Jew. And then the Jew-haters turn against the Jesuits, altho another faction believes that the Jesuits are behind all antisemitism. Furthermore, the leading organs opposed to Jews are controlled by Jews. Behold anarchists joining hands with monarchists and Bonapartists! See the brave mob breaking crucifixes and

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images of Mother Mary, and spitting in the holy-water fonts, and trampling the eucharist under foot! Behold a member of the nobility in charge of the army, and protecting the republic under the peasant President, Loubet! Was there ever such a patchwork, such a crazy-quilt performance under the sun? Hardly. Carlyle might master a descriptive article on the chaos, but no one else would dare attempt it—this portrayal of a colossally funny episode, without a gleam of perception of humor by the dramatis personæ. Humor is sanity. The French are crazy—except about five men, Loubet, De Galliffet, Zola, Piquart, Labori. As for Dreyfus—there's no such real person. This creature who is the center of the lunatic turmoil is an illusion and delusion. The real Dreyfus, the innocent Dreyfus, is not seen. The French, with fear-crazed brains and hate-distorted vision, see only a monster. It is much to be feared that the crazy crowd will not be brought to its senses until De Galliffet wheels out the Gatlings, and makes them sputter death into the mob."—*Commercial Appeal, Memphis.*

Influence of the Army.—"The honor of the army dominates French society and patriotism like an insensate fetish. No matter what is revealed, the army must be revered as impeccable. The acquittal of Dreyfus will be an impeachment of the General Staff. . . . . .

"Not one of the officers composing the court is a general. The president is but a colonel. For such a court to give more weight to the testimony of Colonel Picquart and officers of inferior rank than to the elaborate arguments of the procession of generals who have appeared before it to secure confirmation of the previous judgment would be little less than mutiny, according to French military ethics. In the language of athletic contests, all the high officers of the army are doing 'team work' against Dreyfus, and the spectacle is calculated to demoralize the courage of every dissenting subordinate who has not the faith and conscience of a martyr."—*The Herald, Boston.*

"A Bas les Protestantes."—"The fact that French Protestants were conspicuous in the effort to bring about a revisal of the Dreyfus case has attracted the notice of *The Outlook*, and an incomplete but representative list of these non-Jewish 'Dreyfusards' is reprinted in that paper. On the roll appear such names as Brisson, formerly Premier, Kranz, formerly Minister of War, Scheurer-Kestner, formerly vice-president of the senate, Loew, presiding judge in the criminal branch of the Court of Cassation, Senator Jules Siegfried, Jules Laroche, ex-governor of Madagascar, Dean Bruston of the University of Paris, several other distinguished educators, and Francis de Pressense of the *Temps*. The anti-Dreyfusards noticed this conspicuousness of the Protestant element in the ranks of their opponents long ago, and made a characteristic use of it. Paris has heard 'Down with the Huguenots!' this strange year, as well as 'Down with the Jews!'"—*The Courant, Hartford.*

Not Evidence Enough to Hang a Dog On.—"But two facts have been brought out against the prisoner. One is, that Dreyfus did have special facilities for obtaining the secret information indicated by the caption of one of the five documents enumerated in the bordereau—the points of concentration for the troops of couverture in the Eastern territorial region in the event of mobilization. Dreyfus himself has admitted this now, altho he denied it at first. This tells against him. The other point established so far is that Dreyfus was of a prying, inquisitive disposition. It is needless to say that proof of the latter would not be considered admissible evidence in an American court. The first fact brought out against him, the proof of opportunity, is, after all, merely an inculpatory presumption, having its interest and importance in the fact that unlike almost all the other evidence so far advanced by the prosecution, it constitutes evidence that would be admitted and would have weight in an American court.

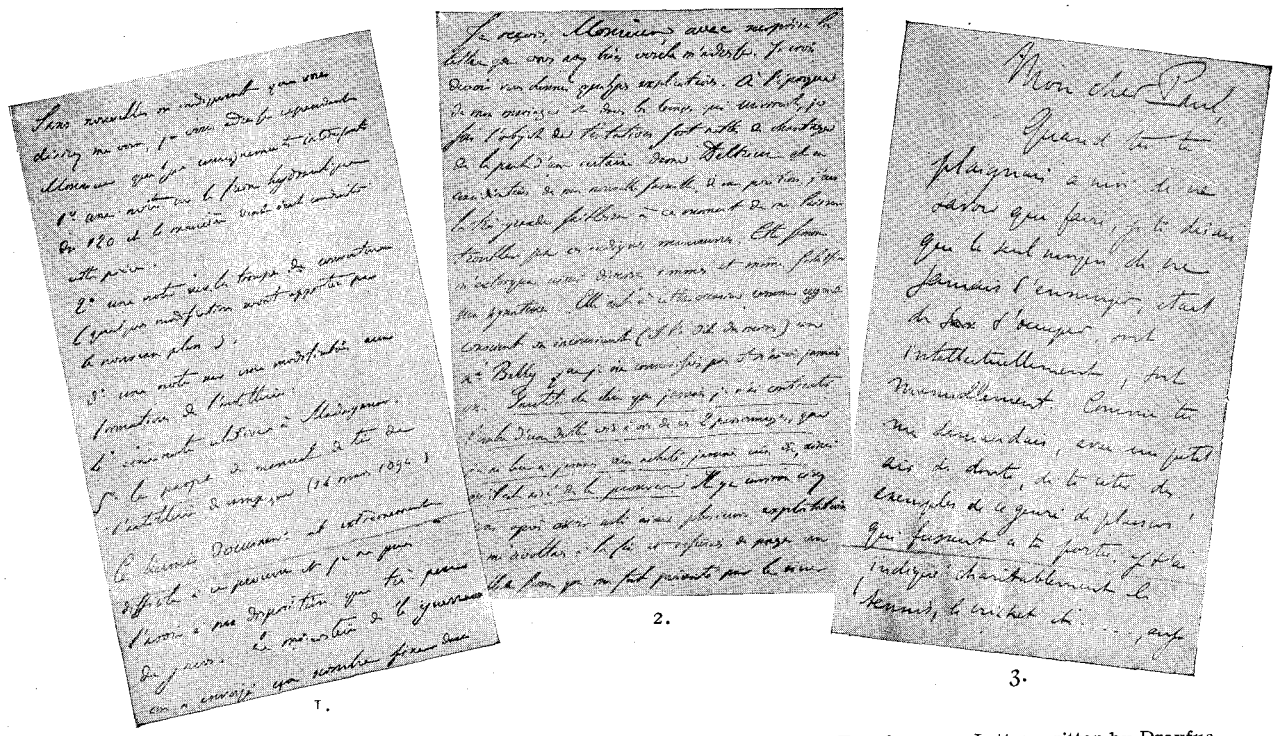
"This is the position, therefore, of the case to-day—two points established by the prosecution, one trivial and inadmissible in any court where truth and justice are desired, the other merely affording ground for an inculpatory presumption. But giving these facts all the weight and more than they deserve, there has not been evidence enough produced against the prisoner to hang a dog on. They count for nothing in the face of such duplicity and such plain proof of a conspiracy as were shown by Captain Freystaetter's confrontation of Mercier and Maurel."—*The News, Baltimore.*

A GEORGIA citizen who has a son fighting in the Philippines has addressed the following rimed note to General Otis:

"Ginrul Otis,
Please take notice—
Yonder, 'crost the foam,
We need field hands
In these here lands—
We're wantin' Billy home.

"He's fit an' fou't
Fer nigh about
Six months thar, crost the foam;
We jest won't mention
Any pension
If you'll send Billy home."

—*Frank L. Stanton in The Constitution, Atlanta.*



1. 2. 3.

1. The original bordereau upon which Dreyfus was convicted. 2. Letter written by Esterhazy. 3. Letter written by Dreyfus

THE BORDEREAU AND ITS AUTHORSHIP.

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THE PRESIDENT'S PHILIPPINE POLICY.

IN two speeches made recently, one at Ocean Grove, N. J., before the Methodist camp-meeting, and the other at Pittsburg, in welcoming the Tenth Pennsylvania volunteers back from Manila, President McKinley laid down, in terms more definite than any used by him before, the Administration's policy in the Philippines. At Ocean Grove he declared this policy to be:

"Peace first; then, with charity for all, establish a government of law and order, protecting life, property, and occupation, for the well-being of the people, a government in which they shall participate under the Stars and Stripes."

To the Pennsylvania regiment, and through it, to the nation at large, he recounted how the war in the Philippines was brought about through "the treachery and duplicity of the insurgents"; how, pending the ratification of the treaty of peace with Spain, orders from Washington forbade any act on the part of our army at Manila that might provoke hostilities:

"The first blow was struck by the insurgents. Our kindness was reciprocated with cruelty, our mercy with a Mauser. The flag of truce was invoked only to be dishonored. Our soldiers were shot down when ministering to the wounded Filipinos. Our humanity was interpreted as weakness, our forbearance as cowardice. They assailed our sovereignty, and there will be no useless parley—no pause until the insurrection is suppressed and American authority acknowledged and established."

Our rights and status in the Philippines he defined in these words:

"Peace brought us the Philippines, by treaty cession from Spain. The Senate of the United States ratified the treaty. Every step taken was in obedience to the requirements of the Constitution. It became our territory and is ours, as much as the Louisiana purchase, or Texas, or Alaska. A body of insurgents, in no sense representing the sentiment of the people of the islands, disputed our lawful authority, and even before the ratification of the treaty by the American Senate were attacking the very forces who fought for and secured their freedom."

While the policy laid down is criticized severely by anti-expansion journals, general satisfaction is expressed at the fact that it has been so definitely outlined. The support of the policy is represented in the following comment by the Chicago *Evening Post*, which, tho generally independent, is one of the strongest supporters of the present Administration.

What is to Follow Peace?—"The President takes all the responsibility for the Philippine war, and he announces that there will be no more parleying, 'no pause until the insurrection is suppressed and the American authority acknowledged and established.'

"And what is to follow peace? 'A government under the undisputed sovereignty of the United States, a government which will do justice to all and at once encourage the best efforts and aspirations of these distant peoples and the highest development of their rich and fertile lands.' The Philippines, in fine, are treated now as American territory, as much as Puerto Rico and Alaska, as much as Louisiana was after the purchase. This is the executive's policy. This is the policy he is now pursuing and commending to the people. The people, acting through Congress, are at liberty to modify this policy. They have the right and the power to give the Philippines independence at any time. The executive has not the authority to take any such step. He keeps the fruits of the war, the fruits of the peace negotiations. As we have already said, the Republican Party will follow the President and come out for permanent retention of the Eastern islands. The Democrats will oppose it and appeal to the electorate. We shall thus have a great, a vital, a truly paramount issue, dictated by events not manufactured by politicians of brief authority."—*The Evening Post* (*Ind.*), *Chicago.*

The People Behind the President.—"We do not believe he [the President] has greatly mistaken the will of the people. We believe that what he has done in the Antilles and the Philippines has been a correct as well as a faithful interpretation of what the people of the United States desired to have done, so far as they knew their own desire. . . . Doubtless there have been mistakes, and even blunders; but we have all been equally concerned in them, and the President is without question more anxious than anybody else can be to retrieve them. It is to be hoped they may yet be retrievable. We believe the people of the United States are behind the President in this matter. And in any case, we repeat, it is cruel and outrageous to impose solely upon him a responsibility that, at every stage and every step, he has shown himself willing and even anxious to divide with us."—*The Times* (*Dem.*), *New York.*

Adverse comment is along the lines of the following:

The Weakness of the Argument.—"Perhaps the weakness of his argument lies in his assumption that the Filipinos had no right to take advantage of our ignorance and our inability to understand their aims and purposes. 'Our humanity was interpreted as weakness,' complains the President, 'and our forbearance as cowardice.' This is all true enough; but whose fault was it? If we could not understand the Filipinos, how could we expect them to understand us? The plain truth of the matter is that the United States undertook a job that they had no fitness for. This Government was utterly lacking in experience in dealing with the Oriental peoples. It was ignorant of the nature of the people it was trying to deal with. The Administration knew nothing about their manners, their customs, their laws, or their methods of thought. The belief was prevalent that if we chuckled them under the chin and promised them a wise government in the event of their being good, they would be good, and patiently wait for the Administration to toss them sugar-plums and bon-bons.

"Our own ignorance is largely responsible for the fact that the Filipinos failed to realize that our intentions were good and our purposes philanthropic. A little intelligent diplomacy might have prevented any conflict whatever; but we had none of that brand of diplomacy in stock, and out of our own inexperience trouble was bred. Even when the insurrection began the Administration failed to appreciate the seriousness of the situation. An insufficient force was sent to the islands to coerce the natives, and a commission was appointed to persuade them to be good at a time when the Krag-Jorgensen was the only argument that could carry conviction to their minds. . . . . .

"It had been better if the Administration had realized the difficulties of its task at an earlier day; but there is nothing to be gained now by crying over the spilt milk. It is the future that the American people are chiefly interested in, and if the Administration has finally realized that the Malay mind is more susceptible to the crack of a Krag-Jorgensen rifle than to the rhetorical niceties of a proclamation, there is a possibility that we shall see the speedy end of a situation that reflects no credit whatever upon the intelligence or the resources of the American people."—*Evening News* (*Ind.*), *Detroit.*

"AGUINALDO'S CASE AGAINST THE UNITED STATES."

A FILIPINO, writing from Paris as "an authorized personal representative of Aguinaldo," but who, "for diplomatic reasons, considers it unwise to attach his signature," presents in the September *North American Review* a notable statement of "Aguinaldo's case against the United States." The American people, he declares, are deceived as to the Filipinos and the state of affairs in the Philippines—deceived by General Otis, who has been "deliberately falsifying the reports of the Philippine campaign to suit public vanity." "We Filipinos," he says, "have all along believed that if the American nation at large knew exactly, as we do, what is daily happening in the Philippine Islands, they would rise *en masse* and demand that this barbaric war should stop." We have been deceived, he maintains, all along the line:

"You have been greatly deceived in the personality of my countrymen. You went to the Philippines under the impression that their inhabitants were ignorant savages, whom Spain had kept in subjection at the bayonet's point. The Filipinos have been described in serious American journals as akin to the hordes of the Khalifa; and the idea has prevailed that it required only

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some unknown American Kitchener to march triumphantly from north to south to make the military occupation complete. We have been represented by your popular press as if we were Africans or Mohawk Indians. We smile, and deplore the want of ethnological knowledge on the part of our literary friends. We are none of these. We are simply Filipinos. You know us now in part; you will know us better, I hope, by and by."

There are savages in the Philippine Islands, he admits, but "we are not on that account a barbarous, uneducated people, as our records show. Your Senators even admit that our political documents are worthy of a place in the archives of any civilized nation." To the charge that the Filipinos can not govern themselves, he replies:

"With equal reason you might have said the same thing some fifty or sixty years ago of Japan; and, a little over a hundred years ago it was extremely questionable when you also were rebels against the English Government, if you could govern yourselves. You obtained the opportunity, thanks to political combinations and generous assistance at the critical moment. You passed with credit through the trying period when you had to make a beginning of governing yourselves, and you eventually succeeded in establishing a government on a republican basis. . .

"Now, the moral of all this obviously is: Give us the chance; treat us exactly as you demanded to be treated at the hands of England, when you rebelled against her autocratic methods."

Reviewing the history of the war with Spain up to the arrival of General Merritt at Manila, he says:

"You went to Manila under a distinct understanding with us, fully recognized by Admiral Dewey, that your object and ours was a common one. We were your accepted allies; we assisted you at all points. We besieged Manila, and we prevented the Spaniards from leaving the fortified town. We captured all the provinces of Luzon. We received arms from you. Our chiefs were in constant touch with your naval authorities. Your consuls vied with each other in their efforts to arrange matters according to the promise made to us by your officials. We hailed you as the long-prayed-for Messiah.

"Joy abounded in every heart, and all went well, with Admiral George Dewey as our guide and friend, until the arrival of General Merritt. Either on his own responsibility, or by orders from the Government at Washington, this general substituted his policy for that of Admiral Dewey, commencing by ignoring all promises that had been made, and ending by ignoring the Philippine people, their personality and rights, and treating them as a common enemy.

"Never has a greater mistake been made in the entire history of the nations. Here you had a people who placed themselves at your feet, who welcomed you as their savior, who wished you to govern them and to protect them. In combination with the genius of our countrymen and their local knowledge, you would have transformed the Philippine Islands from a land of despotism, of vicious governmental methods and priestcraft, into an enlightened republic, with America as its guide—a happy and contented people—and that in the short space of a few months, without the sacrifice of a single American life."

Our first mistake was in assuming that we could purchase from Spain that which she "never had in her possession and never would have had the right to sell if it had been under her control." The responsibility for the deception practised upon the American people and President is laid upon General Merritt, with his "ultra-military ideas" and then upon General Otis and his censorship:

"Therefore, we Filipinos say: 'Recall General Otis, give the Peace Commission a free hand, try rather methods of fair dealing, make our countrymen believe that you are sincere, and be sincere and just in your dealings with them. Suspend the order for these rabble volunteers, the scum of your country, whom you propose to send across the sea to die of the effect of the climate, and you will find you can do more in a month than you will do by force in twenty years. Your scheme of military occupation has been a miserable failure. . . . .

"Our friend, Admiral Dewey, will undoubtedly have something to say to your President when he reaches home. He caught the genius of the Philippine people, and if he had been left alone many valuable lives would have been spared and many millions of treasure saved."

Admiral Dewey's views on the Philippine question have been eagerly and persistently sought for the past year, but the admiral's modesty and dislike of publicity have baffled the interviewers. A considerable newspaper discussion has been had over an alleged interview with Dewey on August 21, at Naples, by a correspondent of the London *Daily News*. In it the admiral was represented as opposing the retention of the Philippines, as declaring that he was never in favor of violence toward the Filipinos, and asserting his confidence in their ability to govern themselves. A number of cablegrams to him elicited the reply that he would neither affirm nor deny the interview.

On May 24 last the New York *Journal* published an interview with Admiral Dewey at Hongkong, in which he was reported as saying:

"We will never part with the Philippines, I am sure, and in future years the fact that anybody should have seriously suggested it will be one of the curiosities of history."

Press opinion on the alleged *Daily News* interview is shown by the following representative comments: The New York *Evening Post*, which opposes expansion, asserts that, without claiming the interview to be authentic, the "sentiments are in accord with the admiral's already expressed views":

"If Admiral Dewey said this, it would be, we maintain, only a logical development of the views he has publicly expressed. If the Filipinos are capable of self-government, then a war upon them to make them submit to our yoke is indeed an abnormal state of things which should at once cease. If we began to use violence through a criminal blunder, the sooner we admit our hideous mistake the better all round."

The New York *Times*, which favors expansion, declares that even if the interview were authentic, which it regards as not in the least probable, it does not see how the advocates of the "drop-'em-and-run policy" can extract much comfort from the interview, especially as the admiral is represented as saying that the insurgents "will have to submit to law," altho the interview does not make him state definitely what law and how it is to be applied.

The action of the mass-meeting of Chicago-platform Democrats at Cooper Union, this city, on Labor Day, in cheering for Aguinaldo, has also been the subject of warm newspaper comment. At this meeting, Congressman John J. Lentz, Democrat, who represents the Twelfth Ohio district, in a speech on imperialism, said:

"When the great citadel of American liberty is being destroyed it is time for us to abandon the question of monopoly, and to rush to the rescue of the institutions founded by Jefferson and fostered by Lincoln. If you murder Aguinaldo you destroy one of the heroes of the world. Why should not Aguinaldo be honored and cheered for saying with Patrick Henry, 'Give me liberty or give me death'?"

This declaration was received with loud and prolonged cheering. Ex-Governor Altgeld, of Illinois, also spoke in praise of Aguinaldo. The "imperialistic" press denounce this as treasonable. The Philadelphia *Press* (Rep.) says, under the heading "Disloyal Silver Men":

"It looks as tho the free-silver Democrats were getting ready to make Aguinaldo their party leader. At the meetings held the last two days in Rhode Island ex-Governor Altgeld, of Illinois; Congressman Lentz and Gen. A. J. Warner, of Ohio; Senator Tillman, of South Carolina, and other of the most prominent advocates of Bryan have made addresses. They all praised Aguinaldo in a way that would amaze foreigners. . . . That Aguinaldo started a war on the Americans and has been killing just as many of them as possible is nothing to the Bryan anti-imperialist crowd. They seem to regard Aguinaldo's success in killing Americans as commendable.

"The old veterans gathered in Philadelphia can remember

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what would have happened during the Civil War if a public meeting had been held here or in Rhode Island to cheer Jefferson Davis and denounce Lincoln as a 'murderer.' But the gathering addressed by Altgeld, Lentz, and others in Rhode Island was not a bit more disloyal than would have been a gathering in the North during the Civil War to cheer Jefferson Davis and denounce Lincoln. It is a strange thing that at a Democratic free-silver meeting the name of the man responsible for the loss of so many American lives should be cheered as that of 'one of the world's heroes.'"

The Philadelphia *Inquirer* (Ind. Rep.) calls Lentz's speech "treason and anarchy," and points out

"that men like Altgeld and Lentz, when they are telling the people that their liberty is in danger and that the republic is going to smash and all that diabolical idiocy, never seem to remember that they themselves are living examples of the fullest liberty. How long would such men be permitted to utter treason and give aid and comfort to an enemy in any country in Europe? They would be in jail."

The Washington *Times* (Dem.) thinks that such speeches will only serve to help the Republican Party. It says:

"The Lentz position lacks originality as well as respectability. It infringes the patent of Hoar and the copyright of Atkinson in their own territory. We are in favor of protecting them against that sort of thing, especially when their vested rights in the infamy of supporting Tagal rebels against the Stars and Stripes are assailed by outsiders. The country can readily understand how a Nestor of political Pecksniffs like the senior Massachusetts Senator can laud and morally assist the enemies of his country. Medford rum and sugar are sufficient to account for that. Neither is it difficult to appreciate the attitude of Atkinson. St. Elizabeth's is full of abler anti-expansionists than he. But there is naturally some astonishment, which in the present instance we do not share, when a male person calling himself a Democrat deliberately attempts to steal the treason thunder of the Boston Filipino Junta, to preach it to men who have imbibed the honest, expansive Americanism of Jefferson, Jackson, and Polk with their mothers' milk.

"What people of the Lentz order think they are working for we are at a loss to conceive; but we can tell them what the result of their anti-American idiocy will be without the slightest doubt. It will give the Republican Administration, with its shameful record of Eaganism, Sampsonism, Algerism, Carterism, and a return to the political spoils system in the civil service a new lease of power. The American people will never put a party in control whose representatives throw mud on their flag and apotheosize murdering rebels against its authority."

The Atlanta *Constitution* (Dem.) says the Democratic Party should not be held responsible for an individual's opinion:

"In a general way, these episodes are to be expected. They belong to the heat of the moment. When a very earnest man feels a call to enter a protest against events that seem to him to be carrying the republic away from its traditions, it is natural that he should give a vigorous turn to his language. But the fact to which we desire to call attention is this—that Mr. Lentz is merely giving loose reins to his own opinions, and, in these Filipino matters, does not represent the Democratic Party which as yet has made no definite declaration on the subject."

AMERICAN SENTIMENT ON THE TRANSVAAL DISPUTE.

THE press of America have not entered very largely upon the question of the rights and wrongs involved in the controversy between Great Britain and the Transvaal Republic. Editorial reviews of the subject are confined for the most part to the chances of war and to its probable results if it comes. On the latter point there can hardly be said to be two opinions. Great Britain, it is thought, will win because she can not afford to lose; but the Boers will give her army the hardest task it has had for many years.

The Brooklyn *Eagle* and the Washington *Times* are the most outspoken of American journals in opposition to the Boers. "There is a narrow spirit in the Transvaal," says *The Eagle*, "that must be widened by force if there is no other way to do it. The country. . . . needs a larger infusion of the modern life and methods that the English will put into it. If it persists in ignoring the progress that is expected of other nations it does so at the peril of its statehood."

The Times says:

"The defiant stubbornness displayed by the Boers, in the face of their hopeless position, would be incomprehensible in any other people. Being what we know them to be, it is not surprising. Great Britain will be put to a terrible expense in blood and treasure to teach them the lesson that Sir Evelyn Wood should have been allowed to administer when he had them cornered at the end of the former war. The statesman [Gladstone] responsible for his not doing so, as well as for the murder of Gordon Pasha, is dead and gone, but the evil results of his paltering policy live after him."

Many other journals blame both parties to the dispute, the Boers for their unprogressiveness, the English for their aggressiveness. The Boston *Herald* thinks the contest a needless one, "provoked by wrong-doing on both sides." The Memphis *Commercial Appeal* thinks that Britain is "technically and legally wrong," but "right on general principles," the Boers having "violated the fundamental principles of popular and representative government."

Far the larger number of American journals that express any decided views on the merits of the controversy side with the Boers, while admitting that they are open to criticism. The New York *Times* thinks that overt interference by the English is "outrageous" and armed interference will be "infamous." The New York *Sun* regrets to see the British Government "drifting toward a conflict in which it may have neither a legal nor a moral right to claim the sympathy of the world." The Boston *Journal* thinks that Mr. Chamberlain is not after increased representation for the Uitlanders, but after "the crushing of the independence of the Transvaal." The Baltimore *American* thinks the grievances of the Uitlanders "grossly exaggerated," and that they are the excuse, not the cause, of the present British attitude. The Kansas City *Times* finds a likeness in the British attitude to our attitude in the Philippines, and thinks this double attempt at "shooting republics to death" suggests a reversion to fifteenth-century methods. The Omaha *World-Herald* runs the same parallel, the attitude of each nation being that of "a great power seeking the destruction of the weaker for the purposes of gain and conquest." Great Britain's position is "nothing but simple robbery." The Chicago *Inter Ocean* argues against the English claims point by point, and finds that Mr. Chamberlain's real purpose is "the subjugation of the Transvaal." The Chicago *Chronicle* fears that one result of war will be a horrible uprising of the natives against all the whites of South Africa, for which Great Britain will be responsible, and "the stain upon its escutcheon will be redder than the color of its banner." The Tacoma *Ledger* entitles its editorial "Cecil Rhodes's Oppression," and thinks the Boers "have the sympathy of other nations."

TOPICS IN BRIEF.

THE earth makes a revolution every twenty-four hours, and Santo Domingo is a close second.—*Chicago Journal.*

CARROWS: "I see Aguinaldo has again been driven back."
Sutherland: "Is that an official despatch or the truth?"—*Life.*

IN case Mr. Bryan should succeed next year there would be a chance of Mr. Hogg succeeding Mr. Root in the War Department.—*Washington Post.*

ANY one who knows whether or not Oom Paul is bluffing can impart the information to the British Foreign Office and receive a reward.—*Chicago Record.*

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LETTERS AND ART.

GIRLS' NOVELS IN FRANCE—AND AMERICA.

IT is admitted that England invented the modern novel for girls. Charlotte M. Yonge, Rosa Nouchette Carey, "The Duchess," and numerous other widely known writers have had for an audience a multitude of English *jeunes filles*. But the young girl across the Channel was long guarded from this kind of reading. Since the time of the second empire, however, a school of French writers, of which Mme. Craven is the acknowledged head, has arisen, who seek to teach the *jeune fille* of Paris and the provinces how to look upon life—chiefly from the standpoint of love and marriage. In *The North American Review* (August), Mme. Yetta Blaze de Bury devotes an article to this branch of French fiction, and her conclusion is that such romantic books as the "Rêcit d'une Sœur"—now in its fortieth edition—are laying up widespread unhappiness for whole generations of *jeunes filles* by mischievously teaching them to regard their future husbands as lovers, instead of promulgating the orthodox French doctrine that husbands are "mere embodiments of marriage and the family." She says:

"The weak point in this innovation would appear to be that it reveals to our young girl readers only the noble and generous side of love, and too easily persuades these young hearts that men are, as a rule, chivalrous and only too ready to marry girls without fortune.

"Already the so-called harmless 'Tauchnitz' had sown hurtful illusions in the minds of those who were destined to the '*mariage de raison*,' since the awakening was much more bitter for girls that had regarded their husbands as lovers than for those that had taken the common-sense view and looked upon their future husband as the embodiment of marriage and the family.

"If every book in the Tauchnitz edition showed, together with the infidelities we seek to hide from our girls, the hard lessons taught by such conduct, as Goldsmith does in 'The Vicar of Wakefield,' then 'girls' novels' would be reasonable enough. The sentimentality of Saxon marriages, set forth in English and American novels, has led so many French girls to transform the solicitor's clerk who marries them into a hero of the romantic kind, that one might almost conclude there is a 'Tauchnitz' in the innermost heart of many of our 'Emma Bovaries.'"

It was upon the English novel for girls, as represented in the Tauchnitz editions, that the new French school of Mme. Craven, Mme. Bentzon, and Mme. Caro was founded. In conclusion, Mme. de Bury says:

"In our opinion, the true 'girls' novel' is the one that accentuates the rôle of personal responsibility instead of diminishing it, the novel, in fine, such as it is conceived by Mme. Caro and Mme. Bentzon, the novel which enables girls to see clearly into their own hearts. The taste for the things of the soul, the preference the French woman has for seeking to know what is going on in the heart, is peculiarly manifest in the child, who among us will be much more interested in Cinderella's thoughts and feelings than in the splendor of the godmother's coach."

The London *Academy*, in commenting on this dictum, says:

"A sense of personal responsibility is exactly what the 'young person' lacks, especially in France, where nothing but marriage gives to a woman the license to think for herself. Therefore, if the young person's novels are to be didactic, let them be didactic in fostering this sense. Here springs up a larger question, Should the young person's novels be didactic? Why must the young person, any more than the emancipated wife, be compelled to eat bread with her cake? Why should she learn out of school hours? Why, in her special case, should fiction be strained beyond the simple sincere presentation of life, or part of life? We fancy that Mme. de Bury, had she chosen to touch these points with precision, would have declared against any sort of overt or covert didacticism; her phrase, 'accentuate the rôle,' might mean anything or nothing. But, the fact is, Mme. de Bury is not disposed to take the girls' novels of France, even the best, too seriously. Her concern for them is strictly that of the disinterested observer, as would be expected from a lady who is not afraid to satisfy a more jaded taste. Nearly at the beginning of her article she inquires: 'What necessity is there for a girl to read novels?' We should reply, 'In France, none.' In France, where girls not only act but think at the word of parental command, it would certainly be simpler to forbid all girls' novels by general social edict. No revolution would follow.

"But in England, where the girl is a force, and in America, where the girl is paramount, the question of girls' novels has, or should have, an authentic importance. It would richly repay consideration, and, like most questions which would richly repay consideration, it is neglected by sociologists. If Mme. de Bury had written, for instance, on 'Girls' Novels in America,' she would have performed a service instead of merely producing a diversion. Who, except American girls, knows anything exact of girls' novels in America—one of the great influences everlastingly at work in the formation of the national character? Probably, since in the republic of letters the United States form a suburb of London, the girls' novels of America are much like the girls' novels of England. If so, we take them to be sufficiently feeble."

The fame of Laura Jean Libby and Bertha M. Clay apparently has not reached the academic shades of London.

Very little is really known of girls' tastes, says *The Academy* —even by their mothers:

"We are apt to assume that they are what we think they ought to be—an absurd and perilous assumption. We may be sure that whatever the literary taste of the average girl is, it is not catholic. In this connection there never was a wilder theory than that which says: 'Turn the average healthy girl into a good library and she will instinctively choose what is good for her.' She will do nothing of the kind, for girls are human beings, tho we use every effort to conceal the fact from them and from ourselves."

THE LOVE-LETTERS OF BALZAC.

THE pathos of Balzac's life, the disappointments and chagrins from which the man of genius should have been free, become more and more apparent as one reads his letters to Mme. Hanska, published in the *Revue de Paris*. Mme. Hanska was the love of his life, the friend of his soul; to her he writes of his hopes and his fears; he tells her his every anxiety, and talks to her without circumlocution or reserve.

On July 3, 1840, he writes to her as follows:

"I have come to the end of my patience. I think that I shall leave France and carry my bones to Brazil in a foolish enterprise which I choose because of its folly. I shall burn my letters and my papers and leave only the Jardies [Balzac's home], and I shall confide the little things which I wish to keep to the friendship of my sister. She will be a most faithful dragon and will guard these treasures.

"I shall give power of attorney to some one to sell my works, and then seek the fortune which fails me here. I shall return rich, or no person shall know what has become of me. It is a project long delayed, but this winter shall see it put into execution with a relentless tenacity. My work here will never pay my debts; it is necessary to do something else. I have only about ten years of real energy left. If I profit not by them, I am indeed a man lost. Out of all the world you are the only one who shall know of this. Certain circumstances may hasten my departure; however, you shall in any case receive my adieux. A letter stamped from Havre or from Bordeaux will tell you all.

"You ask certain details of the life of Victor Hugo. Victor Hugo is an excessively spiritual man; he has as much common sense as poetry. In conversation he is delightful, a little like Humboldt, but superior to him, and he admits more dialog. He is full of middle-class ideas. He execrates Racine; he speaks of him as a secondary man; he is mad on this subject. He has left his wife for Juliette, and gives this silly reason' that his wife has too many children. You will remember that Juliette has no chil-

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dren. On the whole, there is more of good than of bad in the man, and the best things are due to his pride. However profoundly we may dissect him, he is an amiable man, besides being a great poet. He has lost a great many of his best qualities, his force and his valor, by the life which he has led. He has loved a great deal."

In August Balzac writes:

"I have attempted a last effort; I have alone made the *Revue parisienne*, as Karr has made *les Guepes*. The first volume has appeared. I still put off my project regarding Brazil. One loves France *so much!* I can not resist her. I shall undertake now to understand the *Scènes de la Vie Militaire*."

In March, 1841, Balzac, who had just returned from a visit to George Sand, writes:

"Chopin is always there. She [George Sand] smokes *cigarettes* and nothing else. She does not rise until four. Then Chopin has finished giving lessons. One must mount a straight and narrow staircase in order to reach her. Her bed-chamber is in brown; her bed is two mattresses upon the floor *à la Turque*. *Ecco, contessa!* She has pretty little hands like a child. . . .

"I doubt the possibility of living in France in the horrible struggles which consume my life. After my visit to you I think of going to St. Petersburg, and of renouncing France. But I must make a last effort to draw myself from the claws of the publisher to whom I owe 100,000 francs. By working day and night, and engaging myself again for six months in these Herculean literary works, I shall be able to pay this 100,000 francs.

"Besides this, I owe 150,000 francs, and altho age advances and work becomes each day more painful, I have conceived the hope that I may finish paying this horrible debt in eighteen months, especially if I do that which my attorney wishes. It is that the Jardies shall be sold, and bought for me under an assumed name, with my funds, in order that I shall be no more pursued by my creditors, and not be obliged to pay interest and costs; and when I no longer owe anything I shall inhabit it again. On the other side, my mother has been ruined by my brother Henry, who is in the colonies, and I have her with me. At last I have almost majority for my election to the Academy. All this has caused me to renounce the project of going to Russia, and I have signed a contract for ten new volumes to be written this year. I have articles due for the *Presse* and for the *Siècle;* it is necessary to write them before making my journey. Finally, my dear one, I have signed a contract for a complete edition of my books, which are to be brought out by a grand book and publishing house, with an edition *de luxe* and a low price. All these things so great, so important, and so capital, have entered into my last letter; but I have not written, and published, and looked after my business without some reward.

"During two months this letter has been delayed, because I have not had time to write, nor to do anything more than what was forced upon me. The Jardies were seized by a creditor who put it to sale; it was necessary to find 50,000 francs in a month, and I found them! It was necessary to publish my books, my articles, and attend to some business, and I was without money, exactly without money. It rained in torrents, and I went on foot to Tassy where my business was, trotting all the day, and writing all the night. First, I have not become mad; second, I have fallen ill. From it comes the necessity of a journey; as soon as I have obtained the result of the diagnosis. The doctors call it a coagulation of the blood, which may affect the brain. I shall go to Touraine in Brittany for fifteen days. On my return, M. Nacquart has condemned me to a bath of three hours each day, and I am to drink three pints of water, and to take no other nourishment while my blood coagulates. I came out of this barbarous but heroic treatment with a clear skin, refreshed, and ready for new struggles. Behold my history in short; if I should enter into details, it would take volumes.

"Dear, I have not received from you one little word since your number fifty-seven, dated December 29. Oh! what is wrong when one is loved as you are loved by me; you are alone in my heart with the misery and the labor, two incorruptible guardians. But why abandon me thus, when you are my only thought, the end and the aim of my life? Since then I have had Wierzchownia in painting, and have found nothing in my thoughts which will compare to your lawn, and the pond beneath your windows, to your rose garden and to your carpet of green. Oh! what remorse has grasped your heart? Some thought must have detached itself under the brilliant light of your candle, in the evening, in order to say to you: there is one who thinks of you only! Is there nothing to plead for the unfortunate, for the one who suffers; who passes his nights in writing articles and books, for the pretended poet, for myself in fact, for the traveler to Neuchatel, to Geneva, and to Vienna, who does not find himself at your side this moment because the journey will cost a thousand crowns—to speak to you in the abhorred language of business—and a thousand crowns and the library are two terms irreconcilable?

"Yes, it is six months since your last letter to me. I have always some real reason for my silence, and you have none for yours. You should write three times to my one, and it is I who write two letters to your one! Ungrateful heart! Here are my excuses: I have published the 'Priest of the Village' (a work still incomplete); I have just put into three parts the 'Memories of Two Brides,' which will appear in a month; I have just published 'A Mournful Affair'; I have published in the *Siècle*, 'Les Lecarnus'; I have published in the *Presse* 'The Two Brothers'; I am about to publish 'The Peasants.' I have done a great deal of useless work in order to live—work that I call useless because it is outside of the work of my life, and so, if it is money gained, it is time lost. Oh! my dear, to have the woman I love, a little bread, and a corner, tranquillity, and moderate work is all I wish. . . . .

"My sister wishes me to marry. She has among her friends a god-daughter of Louis Philippe, the daughter of the son of this braggart who has been elevated to the throne of the French. I laughed aloud; in the first place, I said to her, I do not wish to marry a woman younger than thirty-six, or even forty."

We make one more quotation, from a letter of July 15:

"No letters from you; this gives me the greatest anxiety. I began to give myself up to the most absurd ideas. At last I have been to consult a somnambulist to find out whether you are ill. Several days after, I went to have the cards read for me by a very famous sorcerer. After making the combinations with his cards, this fortune-teller, in explaining the possibilities of the future, told me, with an incredible exactness, of particular happenings in my past life. This man, without an education and extremely vulgar, uses the choicest expressions while he is with his cards. The man with his cards is another being from the man without his cards. He did not know me from Adam or Eve, and I did not know at two o'clock that I should consult him at three, and he told me that until to-day my life had been a continuation of struggles where I had always been victorious, but now I am going soon to have my tranquillity. I hope, indeed, that he speaks the truth. After all, he has not told me whether I shall be married soon, and this was my grand curiosity."—*Translation made for* THE LITERARY DIGEST.

THE SECOND NEWLY DISCOVERED DUMAS MANUSCRIPT.

WE have already spoken of the first of the two stories by the elder Dumas, recently discovered in manuscript, and shortly to be brought out in England (see THE LITERARY DIGEST, June 15 and 24). Mr. Home Gordon, to whom the task of translation into English has been assigned, now gives further information about the second story, which, he says, will probably become the more popular of the two. In *The Outlook*, London, he thus speaks of the plot and chief characters in the tale:

"The scene is no longer laid in Derbend, as in the first tale, but is shifted farther north, into what is now geographically termed the Terek territory. . . . . .

"With his wonted keen sense of the picturesque and tragic, Dumas has chosen an interesting hero, who forms an unconventional figure. The concluding lines of the volume show that to all posterity, since 1819, his name has been transmitted as a traitor to both Tatars and Russians. Torn between his love for the daughter of a turbulent chieftain and his growing affection for the Russians, he has been taught to regard as his hereditary

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foes, the young hero acts with an impulsive cruelty which entails hopeless ruin.

"The story commences with a lively description of a Tatar village festival interrupted by a squabble between some Russian troops and the unruly tribesmen. The latter are instigated by the *noukers* of an indomitable insurgent, Achmet Khan. This fierce chieftain violates the laws of hospitality, which are so strong in the East, in the house of Ammalat Bey. The latter sees nothing for it, after the treacherous murder committed under his roof, but to cast in his own lot with Achmet, who is the chieftain of Avarie. Received as the guest of the Khan in his castle of Khurzuk, Ammalat falls in love with his host's daughter, Seltanetta, who is only sixteen. If all Tatar maidens enjoy such liberty before marriage, and are subsequently guarded with such severity after the holy ceremony, it seems a matter of surprise that they ever decide to plight their troth."

After giving further details of the incidents in the tale, the writer thus characterizes the tale, which he thinks from its striking interest is likely to have a large sale among English readers:

"In many ways this romance is sharply contrasted with its companion. To begin with, it possesses one of those elaborate prefaces in which Dumas reveled. He professes to be rearranging for French readers the skeleton of a novel left by a Russian sent to Siberia. This is a characteristic touch very familiar to students of the prolific writer. In the present tale, no patches of humor are introduced, but the story is taken in rather an irregular fashion without any prolix digressions, and is seen to be gradually emerging from a series of almost separate tho vivid scenes.

"In this story, as in the previous one, the abstract of which I gave in another article, the feminine interest is subordinate. This is appropriate and true to Mohammedan life, in which women play so subordinate a part. Even the Koran is a gospel for men, and the female followers of the Prophet have to enter Paradise in the guise of houris, thus in heaven only existing to gratify the sterner sex."

It is a curious and almost unprecedented fact that this posthumous story by a great writer will first see print in a foreign tongue; for it may be years before copyright arrangements are made with the French publishers of Dumas's works.

MAETERLINCK ON THE DRAMA OF TO-DAY.

IN the opinion of many close observers of literary and dramatic tendencies, the drama of the present day—in spite of much that is shallow and ephemeral, and in spite of much local degradation of popular taste—shows indications of a revival along lines of essential human interest and depth of treatment which may again make it the popular vehicle of the world's best thought, such as it has been at recurrent intervals of history. A great modern master of the drama, Maurice Maeterlinck, in an article in *The Cornhill Magazine* (August), gives an interesting analysis of the present conditions of the drama as contrasted with those of other days, in the course of which he enlarges considerably on his idea of the "static drama" (see THE LITERARY DIGEST, August 13, 1898):

"The first glance that we throw on the drama of the day would seem to reveal, as its chief characteristic, the weakening, the progressive paralysis, so to speak, of exterior action; further, a most ardent tendency to penetrate ever more deeply into human consciousness, and attribute still greater importance to moral problems; and last of all we are struck by the search, so far still very timid, for a kind of new beauty that shall be more spiritual, more abstract, than was the old. It can not be denied that adventures on the stage of to-day have become far less extraordinary and far less violent. Bloodshed has grown less frequent, passions less turbulent; heroism has become less rigid, courage less material and ferocious. People still die on the stage, it is true, as in reality they still must die; but death has ceased—or will cease, let us hope, very soon—to be the indispensable setting, the inevitable end, of every dramatic poem. It is rarely, indeed, in our own life—which, tho it be cruel perhaps, is cruel only in hidden and silent ways—it is rarely indeed in our life that death puts an end to the more violent of our crises; and for all that the theater is slower than the rest of the arts to follow the evolution of human consciousness, it will still be at last compelled, in some measure, to take this into account."

The legends of the ancient fatalistic drama, the romantic adventures of Italian, Spanish, and Scandinavian legend which form the groundwork of the Renaissance drama of England and the Continent and also of the Romantic period of the French and German stage, no longer, says Maeterlinck, correspond with "a deep, and actual, and living reality":

"If a youth of our own time loves, and is confronted by obstacles not unlike those which, in another order of ideas and events, beset Romeo's love, we know perfectly well that nothing of all that which made the poetry and grandeur of Romeo and Juliet's love will shed beauty upon his adventure. The entrancing atmosphere of a magnificent, passionate life no longer abides with us; nor have we the brawls in the street, the sanguinary or sumptuous episodes, mysterious poisons, or fastidious tombs. Gone, too, is that grand summer's night—the night that owed all its grandeur, its charm, its comprehensibleness even, to the shadow of an heroic, inevitable death, that lay heavy upon it. Strip the story of Romeo and Juliet of all those beautiful ornaments, and we have only the very simple and ordinary desire of a noble-hearted, unfortunate youth for a young girl whose hand is denied him by her obdurate parents. . . . And the same remarks would hold good if we chose to imagine a man of our time to be as jealous as Othello was jealous, possessed of Macbeth's ambition, as unhappy as King Lear, or, like Hamlet, wavering and restless, crushed by an impossible, harassing duty."

Maeterlinck thinks that the drama of to-day can not, if it is a genuine and true art, revive the themes of olden days. Such dramas are necessarily artificial, "an impossible marriage of past and present." He continues:

"Let us consider the drama that actually does represent the reality of our time, as the Greek drama and that of the Renaissance represented the reality of theirs. It is in a modern house, and between men and women of to-day, that this drama unfolds itself. The names of the invisible protagonists—which are the passions and feelings—these are the same more or less, as of old. We see love, hatred, ambition, jealousy, envy, and greed; the sense of justice and idea of duty; pity, goodness, devotion, piety, apathy, selfishness, vanity, pride, etc. But altho the names of these ideal actors have not changed, how great is the modification of their aspect and qualities, their extent, and habits, and influence; not one of their ancient weapons is left them, not one of the marvelous ornaments of days long gone. It is seldom that cries are heard now; and bloodshed is rare, while tears are but seldom seen. It is in a small room, round a table, close to the fireside, that the joys and the sorrows of men are determined. We suffer or bring suffering to others, we love and we die, there, in our corner, wherever we happen to be; and it were by most singular chance that a window or door would for one instant fly open under the pressure of extraordinary despair or rejoicing. Accidental, adventitious beauty exists no longer; nor is there poetry now in externals. And what poetry is there—if we choose to probe into the heart of things—but borrows nearly all its charm, nearly all of its ecstasy, from external elements?"

But altho the modern dramatist will strive to probe deeply, as did Shakespeare, into the inner thought-world of man, *action* will always "be the sovereign law, the essential demand of the theater." The new French drama initiated by Dumas *fils*, which exists almost solely on the portrayal of exceptional problems—such as "should the 'faithless' husband or wife be forgiven?" "Is it well to revenge 'infidelity' by 'infidelity'?"—is in Maeterlinck's opinion too adventitious in its interest and too abnormal in its content to fill the place of a universal drama of human life. It is from the Teutonic stock that we find this great drama chiefly unfolding:

"The loftiest point of human consciousness is reached by the

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dramas of Björnson, of Hauptmann, and, above all, by the dramas of Ibsen. Here we attain the limit of the resources of modern dramaturgy. For, in truth, the further we go into the consciousness of man, the less struggle do we find. We can not penetrate far into any consciousness unless that consciousness be very enlightened; for it matters not whether the steps we take in the depths of the soul that is plunged in darkness be one or a thousand, we shall find therein naught that is new, that we have not expected; for darkness everywhere will be like unto itself. Whereas a consciousness that is truly enlightened possesses passions and desires that are infinitely less exacting, more peaceful and patient, more salutary, abstract, and general than are those that have their abode in the ordinary consciousness. And therefore it follows that we shall come across far less struggle, or that at least the struggle will be far less violent, between these passions that have been enhanced and ennobled by the mere fact of their having become loftier and vaster; for if there be nothing more savage, destructive, and turbulent than a dammed-up stream, there is nothing more tranquil, beneficent, and silent than the river whose banks ever widen."

Apparently Maeterlinck's new drama will be a drama of the Golden Age to come, when the human soul is no longer a stunted or warped soul. In this good time "prejudices that call for tears will no longer be found there, or the justice that demands unhappiness. . . . No duties will be discovered therein but one alone, which is, that it behooves us to do the least possible harm and the utmost good, and love others as we love ourselves." This is a charming picture, and no doubt the drama that pictures it forth will be equally so. Unhappily even Ibsen, who is forced to take the human heart and its incomplete ideals and passions as he finds it at the present day, surrounded by a life of hollow conventions, and confronted by the cant moralizings handed down by an ancient line of grandmothers, must deal with the problems of the half-regenerate man:

"Here we descend at times very far into the depths of human consciousness, but the drama remains possible only because in our descent there goes out with us a singular light—red, as it were, and somber, capricious; unhallowed, we might almost call it—a light that illumines only strange phantoms. And in truth nearly all the duties which form the active principles of Ibsen's tragedies are embittered and morbid; they are duties whose home is without, and no longer within the healthy, enlightened consciousness; and duties we believe to have discovered outside this zone are often most closely akin to a sort of morbid and gloomy madness. It must not be imagined, however—as it would indeed be far from my thoughts—that these remarks of mine in any way detract from my admiration for the great Scandinavian poet. And, indeed, if it be true that Ibsen has offered but few helpful examples, elements, precepts, to the morality of our time, he is still the only dramatist who has seen a new poetry and set it forth on the stage, and succeeded in enwrapping it with a kind of somber, ferocious beauty and grandeur (too ferocious and somber even for it to be general or definite); as he is the only one who has borrowed nothing from the poetry, beauty, and grandeur of the violently illumined dramas of antiquity and the Renaissance.

"But until such time as the human consciousness shall contain more useful passions and fewer nefarious duties, and the theater of the world shall consequently present to us more happiness and fewer tragedies, we must still recognize the existence, at this very moment, deep down in the hearts of all men of loyal intention, of a great duty of charity and justice which undermines all the others. And it is perhaps from the struggle of this duty against our egoism, indifference, and ignorance that the veritable drama of our century shall spring into being. Hauptmann has made the attempt in 'Die Weber,' Björnson in 'Au delà des Forces,' Mirbeau in 'Les Mauvais Bergers,' de Curel in 'Le Repas du Lion,' but, all these very honorable endeavors notwithstanding, the achievement has been not yet. Once this gap has been bridged, on the stage as in actual life, it will be permissible perhaps to speak of a new theater—a theater of peace and happiness, and of beauty without tears."

DREYFUS AS THE "ELEVENTH MUSE."

THE interest felt by the whole world in the trial at Rennes has been displayed, among other ways, in so profuse a downpour of verse that a London weekly, *The Outlook*, remarks that Captain Dreyfus is rapidly becoming a sort of Eleventh Muse—apparently Mr. Kipling is the Tenth. Besides the array of poetasters who have essayed to touch the lyre to this theme, two well-known poets—one English and one American—have lately struck some resounding notes in the cause of freedom and justice. The London *Chronicle* of August 24, prints the following lines by Mr. Stephen Phillips, in appeal to France:

"Oh, by that soldier whom thou couldst not shake,
That ever-breaking heart thou couldst not break,
That dying body that refused the dust,
That solitary brain that would not rust;
With suicide an opiate put by,
And madness a rejected luxury;
And by that woman sleepless for a sail,
That w dow with no grave whereon to wail;
By all the inflaming injury and sense
Of most intolerable innocence;
Arise! Arise!"

The most notable utterance in verse that has thus far appeared is the following poem by Edwin Markham, in *McClure's Magazine* (September):

I.

"A man stood stained: France was one Alp of hate,
Pressing upon him with the whole world's weight.
In all the circle of the ancient sun
There was no voice to speak for him—not one.
In all the world of men there was no sound
But of a sword flung broken to the ground.

"Hell laughed its little hour; and then behold,
How one by one the guarded gates unfold!
Swiftly a sword by Unseen Forces hurled . . . .
And now a man rising against the world!

II.

"Oh, import deep as life is, deep as time!
There is a Something sacred and sublime
Moving behind the worlds, beyond our ken,
Weighing the stars, weighing the deeds of men.

"Take heart, O soul of sorrow, and be strong!
There is One greater than the whole world's wrong.
Be hushed before the high Benignant Power
That moves wool-shod through sepulcher and tower!
No truth so low but He will give it crown;
No wrong so high but He will hurl it down.
O men that forge the fetter, it is vain;
There is a Still Hand stronger than your chain.
'Tis no avail to bargain, sneer, and nod,
And shrug the shoulder for reply to God."

NOTES.

STEVENSON'S works have taken a great "slump" in the market, according to the London correspondent of the New York *Times*. He attributes it to over-puffing, and especially to the policy followed by his publishers of printing every schoolboy scrap and piece of nonsense verse they could obtain until the public, between expensive editions and cheap editions, became "satiated and nauseated."

MR. W. L. ALDEN writes from London that "David Harum" has reached a second edition there, but can hardly be called popular. He says (in the New York *Times*): "People apparently buy it to find out why the book has had such a run in America. The dialect and the people of 'David Harum' are too foreign to be appreciated by the English reader. You might as well expect an American to appreciate a story written exclusively in the dialect of Somersetshire."

APROPOS of some recent talk of a dramatic censorship in imitation of the English one, of which the English themselves are heartily sick, the following true story of the Turkish dramatic censor (from the Springfield *Republican*) is of interest: "The London *Daily News* tells how a Greek benevolent society in the Turkish capital recently issued a printed appeal to the Hellenic society in Stamboul for some benevolent object, and backed up the plea with a citation from one of the epistles of St. Paul to the Galatians. Two days later a police official called to demand the address of Paul, who was to be charged with the use of seditious language. The printer prudently kept a grave face, but deferentially hinted to the official that Paul had been dead a long time. 'How dare you trifle with me?' roared the commissary, and forthwith the offending printer was arrested. When he told the same story to the censor, that official was equally enraged, and the publisher languished in jail until the Greek patriarch confirmed the statement that Paul was not accessible for prosecution."

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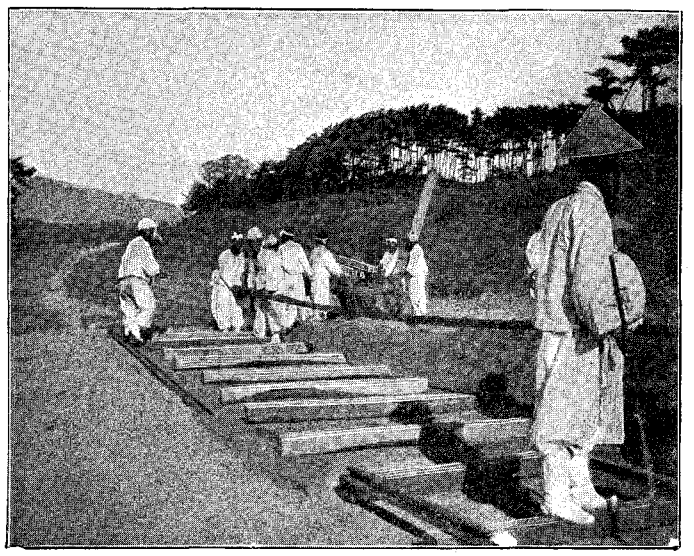
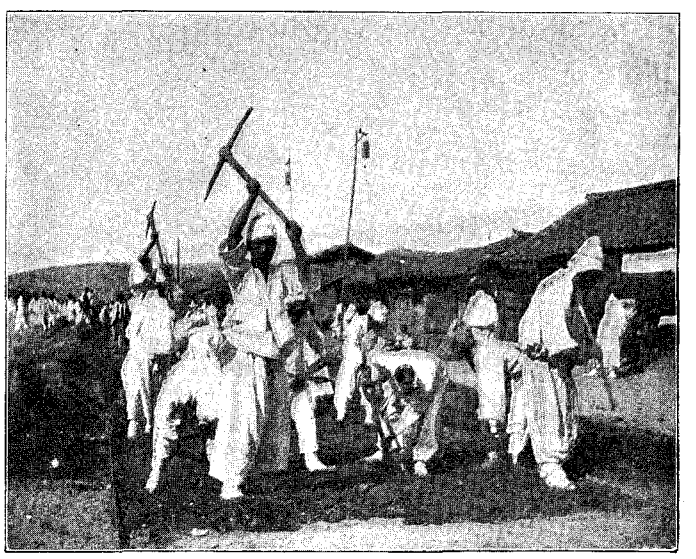
SCIENCE AND INVENTION.

A TROLLEY ROAD IN KOREA.

THE opening of the first trolley line in Seoul, Korea, through American enterprise, is made the subject of an interesting descriptive letter from the spot by a correspondent of *The Railway Age* (Chicago, July 21). The occasion offered many striking opportunities of contrasting the applied science of the West with Oriental ways and modes of thought. Writes the correspondent:



TRACKLAYING OUTSIDE THE CITY NEAR THE IMPERIAL TOMBS.
Courtesy of *Railway Age.*



COREAN LABOR—GRADING AT FIFTEEN CENTS PER DAY.
Courtesy of *Railway Age.*

"The opening of an electric railway in Seoul, the capital of Korea, on the first instant caused great excitement throughout the country, many Koreans coming from a distance to be present on the occasion.

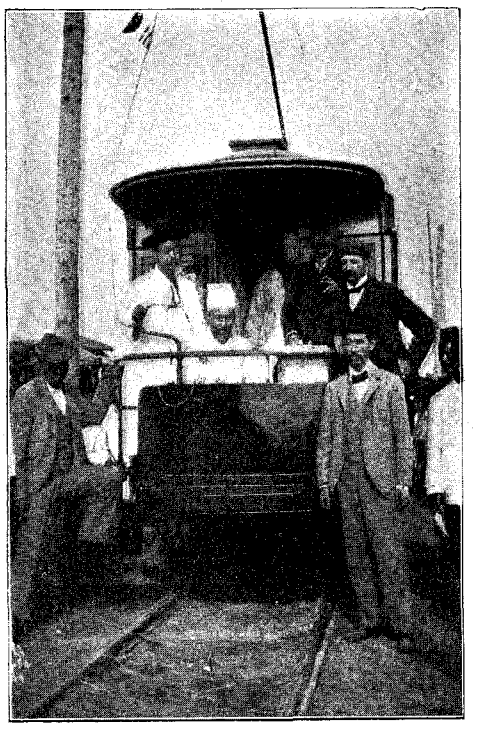
"It was difficult to ascertain what were the expectations of the people, as they imagined all sorts of things, but it seemed that the majority expected the overhead trolley wire would pull the cars along. One very gratifying feature, however, was the entire absence of all superstition, forming a marked contrast to the fears of the Chinese a few years back when railways were first introduced in that country.

"When the machinery was set in motion at the power-house the scene was truly a gay one. All the cabinet ministers, many officials of the Emperor's household department, military and civil officers, city officials of all kinds, etc., were present, and formed a typical Oriental picture, in their rich and handsome silken costumes, all eager to participate in the introduction of a 'progressive step' so great as an electric railway.

"Outside the railway yards were thousands upon thousands of Koreans occupying every place where it seemed possible to sit or stand, and there they had been waiting for many hours to see what would happen. . . . For nearly four thousand years the only means of travel enjoyed by Korean gentlemen have been by the use of chairs or litters carried by laborers, and a jump direct from the sedan chair to an electric railway is certainly an event in Eastern life worthy of notice.

"When the time came for the first cars to start there was no hesitation on the part of the Korean officials about showing their confidence, and all of them quickly found seats. The streets had been lined with soldiers, but notwithstanding these precautions the greatest care was necessary owing to the enormous throngs of people.

"An average speed of five miles per hour was maintained, except in one instance, where the track was well guarded, and it was impossible to resist the temptation of discomfiting the police, a number of whom had been instructed to run ahead of the cars; a rate of twelve miles was made for a short distance, quickly leaving the worthy policemen in the rear, to their great consternation and the indignation of their chief, who was riding in the car. No mishap of any kind occurred, and after returning to the power-house a messenger arrived from the Emperor requesting that a special trip be made in order to afford him and his suite, and the crown prince and his suite, an opportunity of inspecting the cars. This was promptly complied with. His majesty and the court generally looked on the scene from the palace gates, near the United States legation, and the Emperor expressed his pleasure and approval of the new enterprise and its successful introduction. Prince Ye Chai Toon, the head of the household department,



The First Car—Leading Stockholders Sitting in Front.

Leading Stockholders.

THE ELECTRIC RAILWAY IN COREA.

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a little later on toasted the electric company and said many nice things concerning America and its people.

"Some of the rules established for the operation of the railway are curious. For instance, it is not considered necessary in America to announce that females may ride as well as males; but this forms the subject of the first rule in the schedule issued by the Seoul Electric Company. Can it be possible that so practical a thing as a street-car will eventually lead to the destruction of the custom, centuries old, of secluding women, and permit them to travel in open carriages instead of being shut in a closed chair, little else than a closed box?

"Again, the company, like others we have heard of in Europe and America, has been confronted with the 'hat' difficulty. This time it is in regard to the men and not women. For ages past men in Korea have worn huge straw hats when in mourning for the loss of a relative. These hats are truly of enormous size —at least as large as a bushel basket—and the Koreans have drifted into the custom of wearing them as sunbonnets. But it now appears that another of their ancient practises is in jeopardy; for the bushel basket must go or treble rates must be charged the wearers.

"The fares vary, according to distance, from 2 to 15 cents. This creates surprise, because the people can not understand why it costs less to ride so rapidly in a beautiful carriage than in a sedan chair, which can only be carried by coolies.

"In order to accustom the citizens of Seoul to the new method of traveling, and to facilitate the operations of the company afterward, the opening celebrations were practically continued for a full week, until it became possible to run cars, quite as crowded as a Chicago State Street car, at a high rate of speed, and the sum-total of accidents amounted to breaking the leg of a dog, who was rather indifferent about getting out of the way. This fortunate result was largely contributed to by the aid of the officials of the United States legation, who were indefatigable in securing arrangements that assisted in preventing accidents . . . a task involving much anxiety, when the fact is remembered that the Koreans knew nothing of railways or of electricity, and that in Cairo, Egypt, about sixty people were killed during the first week of the street cars in that city."

A SCIENTIFIC SPECULATION.

WHAT would an observer, moving away from the earth at nearly or exactly the velocity of light, see when his eye was directed toward our globe? This question was discussed long ago by those fond of curious scientific speculation; but Abbé C. Begon, who writes in *Cosmos* (Paris, July 1), arrives at some novel conclusions. He says:

"Suppose that the eye moves with the luminous waves and at an equal speed with them. In this case, according to the author of a recent article, it will see an infinitely small phase of the phenomenon at which it looks, but it will continue to see this phase forever.

"Is this quite certain? It seems, on the contrary, that the luminous object, after appearing to the eye with the rapidity of lightning, would then disappear forever. The reason is that, in order that the retina may perceive the waves of light it must be disturbed by these waves and thus participate in the vibratory movement of the source. Now, the eye that moves with a light ray is at rest with relation to it; nothing, therefore, will be perceived. The well-known comparison with waves formed on the surface of water may aid us in understanding this. If a small floating body is in the path of these waves it receives a vertical to-and-fro movement, and participates in the oscillations of the liquid surface without being displaced horizontally. But if this floating body has a horizontal speed equal to that of the waves, what will happen? If it is on the top of a wave, it will stay there. If it is in the trough between two waves, it will stay there also, and because of its horizontal motion it will have no oscillatory movement. It should be the same, one would think, with the eye, in the case we are discussing. It receives a vibration only at the moment when it begins to be transported by the light-waves; immediately afterward the vibration ceases and it perceives nothing more.

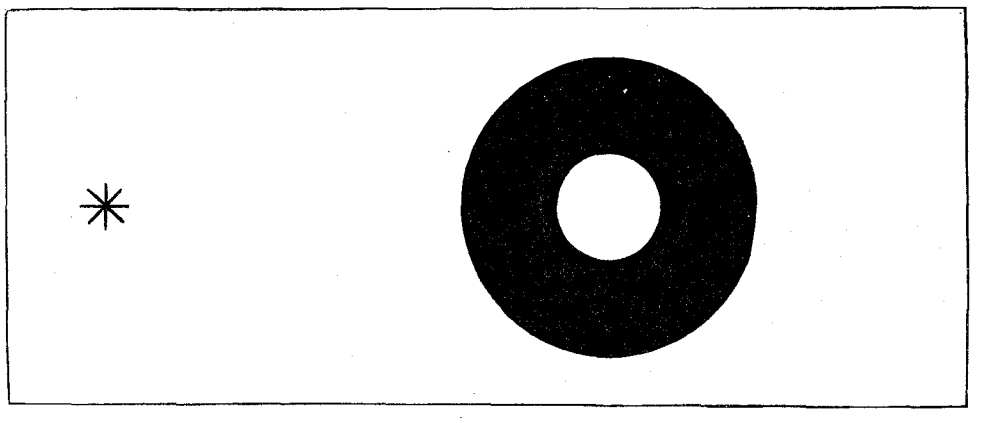
"Suppose now that the observer moves faster or slower than the light-waves. The duration of the phenomena will be evidently increased or diminished, as other writers have shown, but the luminous object will generally appear of new colors, which will completely alter its appearance. Something should happen analogous to the effect obtained with a phonograph. When the speed of a tune increases or lessens with the velocity of rotation of the cylinder, the pitch falls or rises at the same time.

"For our hypothetical eye, the colors of the luminous object ought to change from the red end of the spectrum toward the violet or from the violet toward the red, according as the duration of the phenomenon seems to be lessened or increased. We may even add that if the speed of the eye is too great with relation to that of the light, the colors of the object will mount above the violet and will become invisible to the ordinary eye. In like manner the colors might fall below the red and also become invisible. But if we assume that the eye in question has an infinite sensitiveness, and perceives both infra-red and ultra-violet radiations, it will see entirely new colors, which may be varied at pleasure."—*Translation made for* THE LITERARY DIGEST.

THE "BLIND SPOT" IN THE EYE.

ALL students of physiological optics know that the retina of the eye is not uniformly sensitive to light, but contains a small spot that is practically blind. We are not usually conscious of the existence of this spot, but it may be revealed to us by careful and appropriate observation. A French experimenter has recently discovered a new and more direct method of observing it, which is described by Dr. Curt Schmidt in an article on "Electro-optical Miscellany" in *Der Stein der Weisen* (Vienna, July 1). Says Dr. Schmidt:

"As is well known, the place where the optic nerve enters the eye (the optic papilla) is very slightly sensitive to light, and is hence named the 'blind spot.' Its existence may be shown by means of a diagram like the accompanying one. One eye is closed with the hand and the diagram is held about 25 centimeters [10 inches] in front of the face, so that the upper boundary is horizontal, the star being before the closed eye and the black ring before the open one. If the head be held upright and the star be regarded fixedly, the white area in the center of the ring will fall on the blind spot of the retina and will therefore be



invisible, so that the ring will appear as a complete black disk. The white center will be seen again whenever the eye looks at some other spot than the star, or the diagram is held at a less or a greater distance.

"Ordinarily the blind spot is not recognized as a deficiency in the field of vision. August Charpentier has described in the Pro-

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ceedings of the Paris Academy (1898) two experiments in which it is possible to make the blind spot directly visible. In a dimly lighted room, before a uniform white wall, open and shut the eyes several times a second so that the field of vision is suddenly lightened and darkened alternately. Two oval dark spots will then be noticed whose position and size show that they are the projections of the two papillæ. These dark spots, with proper timing of the movement of the eyelids (four a second with Charpentier's eyes) become alternately lighter and darker than the background—darker when the eyes are opened and lighter when they are shut. The experiment succeeds equally well with one eye.

"Still more surprising is the second experiment. Hold the eyes lightly closed in daylight, so that the field of vision appears uniformly red. If the eye be now directed suddenly and strongly inward and somewhat downward, the neighborhood of the papilla is distorted. It appears as an oval bright ring, and the papilla itself shows within it as a green, more or less dim spot, very well defined and clearly distinguished from the background."—*Translation made for* THE LITERARY DIGEST.

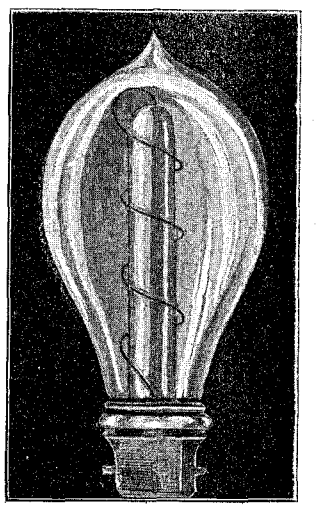
WILL ELECTRICITY GIVE US HIGH SPEED?

A GOOD deal has been written recently on the coming high-speed electric transit, the prophets varying in their estimates from 80 to 200 miles an hour. Meanwhile steam locomotives are occasionally doing short spins at the former speed, and the highest achievement of electricity is represented by 30 miles an hour or so. *The Engineering News* in a recent editorial (August 17) is inclined to laugh at all these high-speed prophets and to decry the merits of electricity as a developer of great velocities. It says:

"It is a little curious how universally it appears to be assumed that if it were desired to run trains at speeds of say 100 miles per hour, electricity would be the power adopted. In the present state of the art it must be said that nothing has ever yet been accomplished in the way of high speed on an electric railway, even experimentally, beyond what the steam locomotive is doing in actual service, week in and week out. The fast schedules on the New York Central and on the Philadelphia and Reading's Atlantic City line have proved that locomotives can be regularly run at speeds up to 70 miles per hour and upward, and that with safety and regularity. If it is desired to increase these speeds to 100 miles per hour, locomotive designers could be found, we are sure, who would undertake to provide a machine to accomplish the work, assuming, of course, that the train load would also be lightened. It is frequently said that the fact that the locomotive is a reciprocating machine, while the electric motor is a rotary one, gives the latter an advantage in the matter of high speeds. As an abstract proposition this is doubtless true, but the locomotive has by no means reached its limit in the matter of speeds. Larger driving-wheels, lighter reciprocating parts, and more careful balancing are some of the means by which higher speeds could be made as feasible as are the speeds at present reached. It is worth noting that none of our present-day locomotives use drivers as large as those in use many years ago on some famous English locomotives of high speed. Another argument occasionally heard is that the high-speed electric motor would be much less severe on the track than the locomotive; but this argument, again, is based on theory rather than practise. As a matter of fact, the standard electric railway track now uses a rail nearly twice the depth of the standard steam railway rail, and this practise has been forced upon the electric railways by the impossibility of keeping up their joints with any lighter construction.

"Evidently the electric-motor designers have also some problems to solve before they will be ready to put in bids for a 100-mile-per-hour service."

A New Incandescent Lamp.—The accompanying illustration shows a new form of electrical glow-lamp which has been experimentally successful in France and is about to be manufactured there on a large scale. The lamp, which is named the Desaymar, from its inventor, will give, it is claimed, a considerably brighter light than the ordinary glow-lamp of the same size, at a less cost. Says *The Western Electrician*, which gives credit for its data to *L'Electricien*, Paris: "A glance at the picture will show the peculiarities of this lamp, which, like all incandescent lamps, has the bulb, the vacuum, and the filament through which the current courses, heating the carbon to incandescence. The carbon, in place of being simply a loop, however, is made to coil around a vertical tube in the center of the bulb. This tube is made of a special composition, and is said to give to the lamp a much greater illuminating power, in addition to that obtained by the peculiar form of the filament, at an economy, it is claimed, of 40 to 50 per cent. of the current used. Ordinary incandescent lamps of 16-candle power, says the French journal [cost] . . . about 8 centimes [1.6 cents] per hour. Many experiments have been made which give results showing that the Desaymar lamp of 16 candle-power shows a maximum cost of 4 to 5 centimes [0.8 cent to 1 cent] per hour. This economy in an extensive plant would be no inconsiderable item, and should be an incentive to the more rapid installation of electric plants. An important establishment is being installed at Rueil for the manufacture of these lamps, based on the experimental tests, which have been carefully and extensively made."



DESAYMAR LAMP.

A SOCIETY FOR COMMUNICATION WITH MARS.

PROPOSITIONS for communicating with the supposed inhabitants of Mars have not been altogether confined to the yellow journals, and it has remained for a member of the Astronomical Society of France to write a book on the subject, embodying a sober proposition to form a society and to raise funds for the purpose of opening communications with the Martians. This book, entitled "Communications with Mars," by M. A. Mercier (Paris, 1899) is thus treated by a reviewer in *Cosmos* (August 19):

"The author assumes in the first place that Mars is inhabited, and in the second place that its inhabitants are vastly more clever than we poor human beings. Then he inquires by what means we may establish communication with these celestial neighbors. Unfortunately, the author nowhere proves to us that Mars is inhabited; he presents very well some old arguments that seem decidedly out of date after the recent careful studies of the astronomers who have been lately occupying themselves with this planet. The arguments unfavorable to his thesis he completely neglects. Even admitting his claim that Mars is inhabited, why must we suppose also that these inhabitants are wise men? It would be a very narrow idea to clothe theso beings with an intellectual organization analogous to our own—a mind (let us say the word, altho our author does not use it); we may just as well assume that the problematic dwellers on Mars are reptiles, occupied in eating each other up.

"As to the great engineering works on the surface of the planet, we know now what to think of all this.

"Finally, M. Mercier makes an appeal to the friends of science for a fund to be used in attempts to communicate with Mars. . . . Money might doubtless be invested in a more remunerative fashion, but if money thus placed would probably be lost, it would at least be lost honestly. There is no promise of dividends and none would be paid. A society that fulfils its engagements is a rare bird."—*Translation made for* THE LITERARY DIGEST.

Measuring the Color of the Blood.—Measurements of the red coloring-matter of the blood have recently been described by Dr. George Oliver, who has used in making these measurements

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Lovibon's ingenious tintometer by which the color of a substance or liquid is matched against standard colored glasses, graduated from colorless glass up to the strongest tone that can be graded accurately. Dr. Oliver, according to *Chambers's Magazine*, gave a full account of the method, which is now in use at most of the hospitals and universities, in the Croonian Lectures before the Royal College of Physicians of London last year. It is this red coloring-matter that conveys the oxygen from the lungs to wherever it is required in the body, and the general health depends largely on the presence of the correct amount of this material in the blood. An excess generally indicates gout, while a deficiency causes the disease known as anemia, so common among young women. It is painful to look down the scale of the curve and see what a pitiful condition it is possible to be reduced to by anemia. So delicate is the method that the variations in the blood between breakfast and bed-time can be traced quite easily. During the day a continual destruction of the red corpuscles is going on, and this deficit is made up during sleep. Among other interesting things, Dr. Oliver found that he and a companion who assisted him were as healthy in London as they were in Switzerland, taking the state of the blood as a criterion. His experiments were made twice a day for a considerable length of time, and the condition of his blood improves steadily the whole time, from which it would appear that a little systematic blood-letting is good for the constitution.

OPENING OF THE ATBARA BRIDGE.

THIS bridge was formally opened on August 26 last. The story of how an American firm, the Pencoyd Iron Works of Philadelphia, secured the contract for this bridge, needed by Lord Kitchener to complete, at short notice, his railroad to Khartoum, has already been told in these columns, and what a tempest in a tea-pot was raised thereby among British engineers and bridge-makers. *The American Machinist* remarks that no better commentary on the achievement could be desired than Lord Kitchener's speech at the opening of the bridge. He said, as quoted in that journal:

"The construction of this magnificent bridge, I think, may fairly be considered a record achievement. So far as the failure of the efforts to place the construction order in England is concerned, I think it demonstrates that the relations between labor and capital there are not sufficient to give confidence to the capitalist and to induce him to take the risk of establishing up-to-date workshops that would enable Great Britain to maintain her position as the first constructing nation in the world.

"But as Englishmen failed, I am delighted that our cousins across the Atlantic stepped in. This bridge is due to their energy, ability, and power to turn out works of magnitude in less time than anybody else. I congratulate the Americans on their success in the erection of a bridge in the heart of Africa. They have shown real grit far from home in the hottest month of the year, and depending upon the labor of foreigners."

Some of the English papers do not take such a kindly interest in our success as the Sirdar takes, and are suggesting that the bridge may be a failure. One of them (*The Evening News*, London) says:

"It now remains to be seen whether the bridge, built in America, on lines condemned by British engineers, will be able to stand the Atbara's rushing floods."

To this *The American Machinist* rejoins very pertinently:

"The floods, of course, can attack only the piers and abutments, which were not built in Philadelphia, and we really have built so many bridges as to have full confidence in the success and endurance of our work."

Discovery of Diamonds in China.—"It has recently been announced," says *Cosmos* (August 12), "that the Germans have discovered diamond-mines in their new concession in China, and that they base the most brilliant expectations on the report of the geological expert by whom the discovery was made. M. Fauvel, a Frenchman, formerly a custom-house official in China, reminds us that this fact was already known and that Abbé David, the well-known missionary, announced it in 1875. He found diamond-dust and even small diamonds in the residue of the charcoal bricks that are used in Peking, and even in the street dust of the city, doubtless from the refuse of this combustible. Besides, the existence of the diamond was not unknown to the Chinese; altho they never employed it as a gem, their workmen had long used it for the tips of drills, especially those for piercing porcelain—another of our most recent inventions that has been known in China from time immemorial. The search for small diamonds for this purpose has little in common with the great enterprises that enrich or ruin men in a few days. Poor wretches put on straw sandals and walk along the beds of brooks that are reputed to contain the precious mineral. Small diamonds penetrate into the straw, where they are held, and the sandals, after removal from the feet, are burned; it only remains to recover the treasure from the ashes. This occupation, however, scarcely supports those who exercise it. It is plain that these small bits of diamond in the rivulets must come from some unknown deposit, and the location of these deposits is what the German scientists are seeking to determine."—*Translation made for* THE LITERARY DIGEST.

Soda-Water to Relieve Hunger.—Water charged with carbonic-acid gas—in other words, soda-water—is now prescribed as a palliative for hunger, especially for an abnormal sense of hunger due to disease. Says *Modern Medicine*, which gives us this information: "Carbonic-acid gas has the singular property of lessening the sense of hunger, and may profitably be remembered in dealing with cases of diabetes in which bulimia [abnormal hunger] is a prominent symptom. The seat of hunger is found in the solar plexus. By the use of water charged with CO [carbonic acid] the branches of the solar plexus distributed through the mucous membrane of the stomach are influenced in such a way that the abnormal irritation of the plexus, which is the foundation for the ravenous hunger often present in diabetes and certain forms of indigestion, may be greatly mitigated, if not wholly appeased. Water charged with carbonic-acid gas may likewise be employed with advantage in many cases of hyperpepsia in which there is a sensation present in the stomach described by the patient as a gnawing sensation, 'goneness,' emptiness, etc."

The Maximum of Physical Force.—A German physician, according to *La Gazette Médicale*, Liège, Belgium, has been investigating this subject and details results obtained from 10,000 separate experiments made with a dynamometer of his own invention. "Represented graphically the average strength of a man in sound health is shown by a nearly parabolic, but irregular curve, whose apex is at the age of about thirty-one years. An adult of 17 years should be able without difficulty to raise a weight of 126 kilograms [277 pounds]; at 20 years his dynamometric strength is 144 kilograms [317 pounds]; at 31 it reaches 200 [440 pounds], descending to 154 [339 pounds] at 40 years, to 149 [328 pounds] at 50, and to 112 [246 pounds] at 70 years. From similar experiments made on the natives of Togoland it appears that the muscular strength of negroes—contrary to the general opinion—is nearly equal to that of the white race."—*Translation made for* THE LITERARY DIGEST.

SCIENCE BREVITIES.

"A NEWLY married couple in Portland, Me., who are both deaf and are trying housekeeping without a servant, have devised an ingenious substitute for a door-bell," says *Electricity*. "When a caller presses the electric button all the lights in the house flash up, and his presence is made known."

DR. DANIEL GARRISON BRINTON, M.D., the ethnologist, died at Atlantic City, N. J., on July 31, at the age of 62 years. He was born at Westchester, Pa., graduated from Yale College in 1858, and served in the medical corps of the army in the Civil War, receiving the brevet rank of lieutenant-colonel. "It was, however," says *The Scientific American*, "as an anthropologist that Dr. Brinton was known all over the world. He was most deeply interested in American ethnography and ethnology, and his knowledge of American languages enabled him to publish a series of books that won him world-wide reputation for profound learning."

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THE RELIGIOUS WORLD.

THE COMING THEOLOGY.

WITH the close of the nineteenth century progressive minds in all religious organizations are looking forward into the coming era, and forecasting in a hopeful spirit the religious conditions that will prevail as a result of the profound scientific, social, and theological movements which the present century has inaugurated. A significant editorial article dealing with the future of Christian theology from an orthodox standpoint lately appeared in *The Interior* (Presb.). The writer points out that all the signs point to this as the beginning of a new epoch, and that just as in secular and religious history the new tendencies of the time have been materialized and brought into play, so to speak, by some great man—a Copernicus, a Luther, a Bacon, or a Darwin—so now we may expect the appearance sooner or later of some great modern religious interpreter and prophet, who shall harmonize the new spirit of religion with the new life and ideals of man. The writer says:

CHRISTIAN SCIENCE, SPIRITUALISM, HIGHER CRITICISM, THEOSOPHY, UNITARIANISM, LIBERALISM, INFIDELITY, RATIONALISM, SKEPTICISM, AND AGNOSTICISM.

(Courtesy of *Christian Cynosure*.)

"The present condition of theology is that of a great number and variety of partialisms. We have had no great theologian since the Reformation who was not a partialist, confining himself to one truth with its immediate foot-hills, and antagonizing other partialists who were exalting some other truth. Perhaps the most striking example is seen in Arminius and Calvin, both of them extreme partialists; the one carrying human freedom to the extent of absolute self-sufficiency, and the other carrying the divine Sovereignty to the extent of fatalism. Every denomination stands upon a partialism, some of their specialties so small and insignificant that to divide the disciples of Christ into warring sects over them can have no other source or motive than human obstinacy, egotism, and perversity.

"It is argued that these partialistic sects are necessary in order that each separate constituent of the whole body of theological truth may be maintained and emphasized. We agree with this view in the present conditions.

"The progress of knowledge in the past fifty years has been tremendous. The Baconian method of acquiring it has been pushed to perfection. All knowledge is nearly or remotely related to religion, so that religious faith is constantly seeing hidden sides under new lights. The result is a great increase and prevalence of doubt. This doubt is of all degrees and of all extents. And yet religious faith is not diminishing—it is increasing and becoming year by year more vigorous in its growth, and more fruitful. This is proof and demonstration of the unapproachably important fact that doubt does not go to the essentials of the Christian faith. It goes, as it can safely go, and beneficently go, to this or that partialistic explanation of the facts."

These are conditions, says the writer, which have preceded and led up to every great epoch in human history. The coming Christian prophet of the new era, the writer naturally thinks, will be a man who believes in the essentials of theology as viewed by the orthodox Christian body to which the writer belongs. Further, he says, he must have the following desirable qualities:

"He must be a man of great intellect and of great love for God and for his fellow men—a great head and a great heart; of great courage and stedfastness also, that he may not quail in the storm that will beat upon him from every side.

"It is possible, however, that he may come and go without observation. The Athenians laughed at Plato's *mots*, but they knew nothing of Plato the philosopher. Copernicus wrote in cryptograms, in order that he might conceal himself from his contemporaries. More than an hundred years passed after Shakespeare's death before the world knew that he had lived and written. So God sometimes comes in the thunder and the earthquake and fire, as to Moses, and sometimes in the still small voice as to Elijah.

"The nature of this reform, we may infer from those of the past—and indeed from every great epoch-making work of discovery—will be in divine simplicity. All the tendencies of human thought are toward that unity which concenters in God.

"We may hope for such an epoch also, because the Scriptures point to it as the culmination of Christian history. Of those readers who have followed these thoughts, not a few will say 'True—but the prophet will not be a mere man. No man is adequate to such a work. The coming Man will be the returning Lord.' So may it be. 'Amen. Come, Lord Jesus, quickly.'"

WILL ENGLAND BECOME ROMAN CATHOLIC?

AN English Roman Catholic, Mr. Walter Bagot, has written a rather pessimistic article in the Italian review *Nuova Antologia* on the prospects of the Roman church in England. A translation of it appears in *The Living Age* (July 29). Mr. Bagot says:

"With the death of Cardinal Manning there died, as well, all true and genuine progress of the Roman church in England, and there was at the same time inaugurated an epoch of ecclesiastical agitators and demagogs whom Manning would never have encouraged. The truth is that Roman Catholicism in England, far from being a progressive movement, is and has been for several years quite stationary, if not on the decline.

"Yet the Catholic press, both English and foreign, assures us that no month passes without a considerable number of converts being received into the fold of the Roman church, and every little while their papers publish imposing lists of these conversions. We also read of new churches built, of the foundation of monasteries and religious houses—in short, of a general stir, which is supposed to signify an extraordinary activity and an increasing development on the part of the Catholic church of Great Britain. Now, in point of fact, no one has ever thought of denying the missionary zeal of the Roman church under all circumstances, but as for the spread of Catholicism among my fellow countrymen I shall try to show that it has only been a superficial movement, influencing neither the thought nor the real religious sentiment of the Anglo-Saxon race.

"Having seen the superb Catholic churches of London and the other English cities so crowded with devout worshipers of both sexes, while the functions of the Roman faith are performed with a luxury and pomp hardly to be found in Rome itself, what wonder if the foreigner remains impressed and goes away after mass firmly persuaded that the triumph of Catholicism in England can be the affair of but a few years at the most. How is the foreigner to know that of that crowd which he has seen present at the service three fourths are probably not Catholics at all and have not the slightest intention of submitting themselves to the spiritual authority of the Pope?"

The number of conversions are few, says Mr. Bagot, and of little weight as to their caliber:

"If we examine closely the much-vaunted conversions to Cath

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olicism we shall find that only a very few of the converts are of a caliber which enables them to exercise any strong personal influence over the thought of the people. Among the recruits that the Catholic church has enlisted in England during the last twenty-five years there are barely a dozen prominent persons. Men of science, of letters, and of politics, one and all, save for the rarest exceptions, are conspicuous by their absence from the list of the converted; it is not among these that Catholicism gains its new adherents.

"The majority of the conversions occur among tradespeople and women of the middle class in the great cities. Now, it is perfectly evident that to one who is concerned merely with the form of faith professed by a human being, the soul of a cheesemonger is just as valuable as that of a minister of state. But, from a practical point of view, the value of a conversion depends essentially on the intellectual or social position of the convert. . .

"Now, while statistics show us that Roman Catholicism in England is stationary, with a tendency to retrograde, the international Catholic press and clergy assure us that it is steadily on the increase. How are we to reconcile these contradictory statements? That the spiritual part of Catholicism has made noteworthy progress during the last fifty years is an undeniable fact. The development of the 'Oxford movement' has led to a reform of the Anglican on the lines of the Catholic church. There is not a function of the Roman church which is not imitated by the Ritualists. 'But this would seem to show,' Italian readers will exclaim, 'that Catholicism is really becoming popular among the English!' Not at all! There is no Roman Catholicism without the Pope, and in the Anglican churches every one is free to be his own pope. One large section of the Anglican church has imitated the spiritual and dogmatic stand of the Roman church, but it has omitted all its political side and has raised up in these last forty years a self-styled Catholic church, which gets on very well without any pope and wants nothing to do with one.

"The hierarchy of the Roman church in England, no less than the Vatican, views this pseudo-Catholicism with scorn; but at the same time with a certain satisfaction, because they fancy that it is their game which the Ritualists are really playing when they accustom the English public to those dogmas and doctrines which belong in reality to the Holy Roman See. This supposition is, however, another illusion of which they will eventually be disabused. . . . Recent events in England show clearly that there is a limit to the tolerance of the Roman Catholic religion, which not even the Anglican church could pass without the traditional Protestantism of the English nation rising in revolt. Unluckily for the hopes of the Roman Catholic party this robust Protestantism explodes over precisely those doctrines which are integral and essential parts of the Roman faith, as the supremacy of the Pope and compulsory confession. . . . . .

"There are many other circumstances, social as well as dogmatic and political, which will always present insuperable obstacles to the conversion of my country to Roman Catholicism. To dogmatic questions I have not wished to allude, since my aim in this article has been to make clear to Italian readers the true position of Roman Catholicism in England, and to set before them arguments and official statistics which to my mind fairly prove that the international Catholic press and the English Roman Catholics are cherishing illusions which are founded on absolutely erroneous views of the religious and political opinions held by the vast majority of my countrymen."

This article has attracted wide attention, particularly from the Anglican press. *The Churchman* (August 12) says:

"The real test of the prospects of a church is less in the census than in the marriage register. Here we find that in every two hundred marriages one will be Jewish, eight Roman Catholic, twenty-four nonconformist, twenty-nine without religious ceremony, and *an hundred and thirty-eight* according to the Anglican rite. As far as statistics go, we may stop here. With one Roman marriage to seventeen Anglican, there can be no great peril for the coming generation.

"Indeed, it would be most wonderful and inexplicable if there were. As soon believe that a whole generation should 'eat of the insane root that takes the reason prisoner,' as that, with the memories of Edward the Confessor and Thomas à Becket, of 'the intolerable abuses and arbitrary injustices' (the words are Mr. Bagot's) of the curia before the blessed Reformation, of its 'intrigues and insatiable ambition' afterward, with the spectacle of southern Europe and Ireland before their eyes, and the glories of emancipated England in the spacious days of Elizabeth in their minds, Englishmen should invite a gratuitous national peril and their own individual humiliation."

Roman Catholic papers appear to avoid taking issue with Mr. Bagot directly, but several papers have devoted considerable space to an endeavor to prove from various sources that Catholic progress in England is steady. The New York *Catholic News*, for example, says:

"So much has been said in England to the effect that the Catholic church in that country is not growing at all, if it is not actually declining, that the London *Tablet* has taken up the subject of Catholic progress, and in a series of able articles that journal has demonstrated that Catholicity in England indeed is moving onward. Those who say that the church in England is at a standstill try to prove their assertion by referring to the marriage statistics. *The Tablet*, tho, by means of these very statistics, demonstrates the contrary. . . . . .

"*The Tablet* writer points out that two facts, however, remain for our consolation, and may serve to abate any undue pessimism founded on the marriage returns in England. 'First, our Catholic marriage rate goes on steadily increasing. Secondly, it now exceeds ten thousand, and never since the Reformation was higher than it is at the present moment. We do not wish to imply that it is as high or advancing as it ought to be, or that it is not adversely affected by a number of causes, religious, economic, and administrative, which we may hope to see remedied. But we wish to point out that the natural inference to be drawn from the facts and figures of the marriage rate is certainly not that the Catholic body is stationary or decreasing in numbers. On the contrary, they afford plain proof that we are increasing. But they prove also what was already abundantly well known to all of us, that owing to a variety of difficulties and drawbacks, probably most of all to the constant leakage among the children of the poor, and of mixed marriages, our Catholic progress, while solid and sustained, is not so great or so rapid as it could be and ought to be."

The Tablet, however, says that other statistics are available to prove that Catholicism in England is advancing. During the year 1897-98, no less than 8,366 converts were received in England and Wales, and the ocular evidence of the church's expansion is to be seen on every hand, in almost every town and district:

"The older and long-established churches in the towns see their far-reaching districts cut off into manifold separate missions, each with its own staff of clergy and its own congregation, while the mother church seems as well filled and flourishing as ever. The number of our clergy has trebled, and yet in almost every diocese there is need and work for more. Convents, monasteries, colleges and schools, centers of spiritual life and of learning, have multiplied throughout the land, and are constantly increasing Such are, in main outline, the salient features of the actual record of the Catholic church in England. Only those who have a reason for closing their eyes or blindfolding the eyes of others, will question the plain fact written upon the face of the land that our Catholic progress in England is steady, solid, and undeniable. We do not forget for a moment that our progress is hampered in many ways by hostility from without, and by our own unworthiness from within, and that thus it is smaller and slower than it ought to be be. But when we have said all this and more, it still remains true and a subject for devout thankfulness by every Catholic in the land that never since the days of the Reformation was our position more strong and our prospects more promising, and our work more consoling than they are at the present moment."

The New York *Observer* (Presbyterian), commenting on Mr. Bagot's article, attributes most or all of the apparent progress of Roman Catholicism in England to the influx of the Irish Roman Catholic working classes:

"Examining the actual conditions more closely, it appears that there are hardly any Roman Catholics of pure English race

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among the lower classes, the most of those who profess that faith being of Irish descent. It is easy to judge what their influence will be in propagating the faith among the English people. Moreover, admitting the frequent conversions claimed by priests and the Catholic press, and that these converts remain faithful to the church, Mr. Bagot declares, 'that of these converts, among whom the feminine preponderance is overwhelming, about ninety per cent. are advanced in years. Among them are not a few clergymen, already married and fathers of Protestant families, who, with an abnegation worthy of the highest praise, have listened to the voice of their conscience and had the courage to sacrifice the goods of this world for love of that divine truth which they believe they have found in the Roman communion. A certain number of our male converts have become priests; a few women have entered convents. These naturally belong to the younger recruits; and there remains only a very small proportion likely to become the parents of future Catholics. This fact should be sufficient to convince the impartial observer that the so-called Catholic movement in England is sterile.'"

POINTS COMMON TO CHRISTIANITY AND JUDAISM.

IN his "Over the Teacups" Oliver Wendell Holmes says: "If the creeds of mankind would try to understand each other before attempting mutual extermination, they would be sure to find a meaning in beliefs which are different from their own." It is in accord with the spirit of this passage that the Rabbi L. Weiss, in an article printed in *The Hebrew Standard* (August 11), endeavors to point out the teachings and customs which the Jewish and Christian systems have in common. He says:

"To draw a parallel between Judaism and Christianity at this late date, after Christianity has numbered nearly nineteen centuries since its birth, they would supposedly be utterly incomparable; and so they are, in theory and theology; but not in purpose. The theory of salvation through vicarious atonement, and the theology of three godheads in one, are decidedly un-Jewish; but the purpose, to perfect the virtue and morality of mankind, to lift the human character to loftier planes, to prepare the soul for a purer, holier life—in a life beyond this life—fully agrees with the aims of Judaism; only that the ways and methods of this preparation are different one from the other."

Many Jewish ceremonial customs which seem singular to Christians are in reality, says the rabbi, the origin of well-known usages among Christians. Thus the wearing of hats in the synagog finds its Christian counterpart in the miter of the Catholic bishop and the biretta of the priests—for in the Jewish faith all worship with covered heads to indicate that all are priests, in accordance with the saying: "Ye shall be to me a kingdom of priests." Again, wine has been the symbol of strength and joy for unnumbered ages of the Jewish faith, and in orthodox synagogs, on the Sabbaths and other holy days, the reader raises a cup of wine and pronounces a benediction over it. Mass and Kiddush are thus the same in origin:

"The church fathers adopted simply different names and ascribed different meanings to the ceremony; but it is the same in appearance as that of the Jewish 'Kiddush,' meaning hallowing or sanctification. It was customary—and is still so with orthodox Jews—that on the eve of the Day of Atonement innumerable candles were burned in the synagog, brought there by individuals in memory of some dear departed ones. To strangers it was an impressive scene, whether they knew their meaning or not. They greeted the eye with a solemn glimmer; and the Catholic church seems to have adopted the custom, thus having the many lights burning during its solemn mass. The mass itself is borrowed from the Jewish *Mazkir Neshamoth* (memorial for departed souls), which is held during the services on each concluding day of Jewish holy days, with this difference, however, that the Jews pray each for his own beloved ones, led by the reader, while in Catholicism the priest reads the mass."

The first fifteen bishops of Jerusalem, the earliest center of Christianity, were circumcised Jews, says Rabbi Weiss; therefore it is not singular that a religion whose first founders and apostles were almost wholly of the Jewish race should have drawn much of its ceremonial from Jewish sources, even altho later its wider contact with Hellenic, Roman, and Oriental religions should have added to this much from so-called pagan sources. So also there is practical identity between the chief ethical doctrines acknowledged by Jews and by Christian believers:

"'Love thy neighbor as thyself!' they promulgate with Christian devotion, proclaiming as the doctrine of Jesus, their Savior; but whether or not they think to acknowledge that those were the words and teachings of Moses, given to Israel (see Lev. ix. 18) nearly two thousand years before the dawn of Christianity, it is a stubborn fact, nevertheless.

"'Whatsoever ye would that men should do unto you, even so do ye unto them,' is the Golden Rule so sweetly declared as the teaching of the Savior; yet the fact is that Hillel, shortly before Jesus flourished, gave it as a maxim to a heathen inquirer in these words: 'Whatsoever is hateful to thee, do it not to thy neighbor' (Talmud, Sabbath 21, b).

"In short, we have really more in common—more that is Jewish and Christian alike—than deep-hued sectarians are willing to recognize. We can readily agree with Lessing when he makes the Jewish Nathan say to the Christian monk:

> "'Heaven bless us!
> That which makes me to you a Christian
> Makes you to me a Jew.'

"In other words, the same deeds, conduct, and dealing—the same virtues and qualities that make the Christian also make the Jew."

RELIGION AND JAPAN.

FOR a year past there has been much activity in religious circles in Japan. Each religious community, aware of the changes which the entrance of Japan into the family of great powers must bring about, has been endeavoring to extend its influence as much as possible. The Buddhists even demanded to be recognized as the state church, a claim resented by the Shintoists. The *Nippon*, Tokyo, which favors Buddhist pretensions, asserts that Shintoism "is not really a religion." It continues (as quoted in *The Japan Weekly Mail*):

"*Shinto* has to do with the past, and the past only. It rivets a man's attention on the graves of his ancestors and does not ask him to give any thought to what lies beyond his own grave. Buddhism, on the contrary, answers all the requirements of a religion, and has the immense advantage of having been long ago adapted to Japanese customs and traditions. It was, in fact, the religion of the state in pre-restoration days, and it has every title to be restored to its old place. . . . That the Christians should enjoy perfect freedom to profess and practise their faith is a constitutional principle. But there can be no question that the tenets of Christianity are opposed to the traditions which form the bases of Japanese nationalism, and that such a creed could not be officially recognized without doing violence to much which the nation cherishes. Besides, there is reason to think that official recognition of Christianity would involve complications with foreign powers. Official recognition carries with it the duty of inspection, and occasionally of interference. It is not in the genius of Christianity to endure interference of any kind. All intrusions of officialism would be resented, and the sequel would be troubles not unlikely to involve foreign intervention."

The Kobe *Herald*, the only secular foreign journal in the far East which, as far as we are aware, defends the theory that European and American civilization is in the first place Christian civilization, nevertheless admits that Christianity has little chance in Japan. In an article entitled "The New Era," the writer bitterly assails the Japanese idea that Japan has only to thank herself for the place she occupies to-day, and he is not sure whether

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Japan's rejection of Christianity will not throw her back into barbarism. He says:

"The wave of agnosticism and materialism that swept over the Christian realms a decade or more since recoiled upon these shores. What wonder that Japan failed to see the wisdom of acknowledging the superiority of the only Eastern religion which has subdued and renewed the West? She could in a day or a year adopt the institutions which centuries of Christian thought and effort had evolved, and this she did. . . . Our only desire is to remind the statesmen of Japan and those who have entrusted to her power over the lives and liberties of Aryans that it has yet to be demonstrated whether she can, for mere considerations of policy, conform to the requirements of an ethical system whose key she has resolutely and proudly refused. In other words it has yet to be demonstrated whether this nation, which still holds doggedly to the superstitions of Shintoism, can keep pace with the Christian or so-called Christian nations whose trappings and externals she has so successfully copied."

Japanese religious papers treat the subject in very moderate language. They point out that Japan was highly cultured when the Christians of Charlemagne's time were barbarians, and that she never became barbarous after. The Japanese are unanimous in the conviction that no amount of refinement, of justice, of gentleness, would save Japan from being treated as an inferior if her good sword did not ward off the aggression of the Christian powers. But they have no objection to the admission of Christians to equal rights. A typical argument is the following summary from an article in the *Tetsugaku Zasshi*, Tokyo:

"Neither in Europe nor in America is the religion of Christ faithfully followed by any government. No amount of twisting of the meaning of texts would suffice to prove that the American worship of the almighty dollar, or that the seizure of territory practised by Europeans, is Christian. It amounts to this, then, that in the West the Christian religion is followed when it does not come into conflict with state interests, but no further. When Christ's commands and the exigencies of modern politics are in direct opposition to each other the former have to give way. With Christianity in Japan the same rule will doubtless be followed, says Mr. Kimura, and hence there is no real objection to Christianity being publicly recognized subject to the above condition."

The *Rikugo Zasshi* advances another argument against the granting of special privileges to Christians:

"If Christian sects be brought under the control of the government in this way, the confusion will be considerable, as there are at least thirty or forty sects to be represented. The only safe course for the government to take is to cut off its connection with all sects and to leave them to manage their own affairs."

Besides Christians, Buddhists, and Shintoists, other religious denominations are pushing themselves forward as much as possible. The Jews are not idle, and even the stylish Parsees demand a hearing which, considering the Quaker-like exclusiveness they practise in India, is extremely flattering to the Japanese. The *Tayo*, however, itself a Christian paper, points out that only one religion is really making converts in Asia—Mohammedanism. Mohammedanism, thinks that paper, seems to take hold more firmly among the masses of imaginative races than other faiths. It says:

"Of the 200,000,000 of converts to Mohammedanism, 60,000,000 are Africans, 700,000 Europeans, and about 130,000,000 Asiatics, distributed as follows: Central China, 40,000; Mongolia and adjoining provinces, 598,000; Siberia, 73,000; Asiatic Russia, 6,478,000; Afghanistan and Belochistan, 5,500,000; British India, 49,550,000; various East Indian islands, 31,700,000. While Buddhists are wrangling in Japan over state patronage and such like questions, the creed of the great prophet of Mecca retains its hold on the minds of millions of devotees without any state aid whatever, and shows itself to be stronger than any of the governments with which it comes into contact."

DREYFUS AND FRENCH CATHOLICISM.

IN a book recently published under the title "The Dreyfus Case," F. C. Conybeare, writing from the standpoint of an anti-Catholic Englishman, tries to trace the source of the trouble in France to the influence exercised over the French character by the Catholic church. The Dreyfus case has been possible, he says, because of "the general want of backbone and private judgment" among the citizens of France, and he proceeds to account for this lack as follows:

"This want of initiative and of moral courage is the result of Roman Catholic training, more especially of the confessional, which in Latin countries is so worked by the priests as to extinguish all faculty of private judgment, and even of independent moral criticism. Thousands of Frenchmen emancipate themselves on reaching manhood from the dogmas of their church, but not from the mental and moral habits which its discipline has impressed upon them. French Freemasonry, the religion of the anti-clericals, is in itself a symptom of these habits. Why need a *secret* society in order to combat the usurpations of the priests? Why not fight them in the open, as we would in England? The French Protestants and the Jews seem to be the only people in France who have a moral courage of their own, and the reason is that they have escaped Catholic methods of training. Indeed, to remain a professing Protestant at all in a country where the dominant religious traditions run the other way, demands considerable strength of character. These considerations explain why the Huguenots have almost to a man come forward from the first to protest against the iniquities of the War Office. To them belong such name as Réville and De Préssensé, and, I might almost add, M. Loyson."

Mr. Conybeare goes on to say that the conspiracy against Dreyfus has not provoked a single protest in "the great and dignified Gallican church," and that an appeal made by Mme. Dreyfus to the Pope some time ago "was ignored and treated with contempt," while the entire weight of the Vatican was cast against her. The old Royalist families "have captured the French army" and these families "are entirely swayed by the Jesuits."

RELIGIOUS NOTES.

A CLEVER contemporary, says *The Herald and Presbyter*, in referring to the Methodist Council on Long Island, which after investigating charges against a minister returned the somewhat novel verdict, "Not guilty, but unfit for the ministry," adds this comment: "A man need not be a knave to disqualify him for the work of the ministry. It is enough that he be proved a fool."

The Michigan Advocate advises the preachers of its denomination (Methodists) not to insist too strongly that the ladies of their congregations remove their hats. "One may get into trouble," it says, "by dictating in a matter wherein he is quite ignorant. The style of hat, the season, the weather, the amount of hair, its arrangement or disarrangement, are all factors. Be deferential and be careful."

IN Dr. H. K. Carroll's summary of religious statistics for 1898 in the New York *Christian Advocate* he shows that in the United States there were in 1890 111,036 ministers, 159,946 churches, and 20,618,307 communicants. In 1898 there were 143,320 ministers, 187,100 churches, and 26,657,969 communicants. In Dr. Carroll's compilation 148 denominations are represented. But he says: "There are only 29 which have 100,000 or more communicants each, while 26 have less than 1,000 each. Not a few are in progress of decay, and will soon disappear."

THERE are now three societies in America each claiming to be the sole representative of Theosophy. The first split, says the London *Light*, occurred when Mrs. Annie Besant made grave charges against Mr. Judge, the secretary of the American section of the Theosophical Society, a few years ago. The American section believed in Mr. Judge and declared its independence, but some lodges in America continued their allegiance to the International Theosophy Society, of which Colonel Olcott was the founder and is still the head. After Mr. Judge's death, and the retirement of Mr. Hargrove as president of the recalcitrant American society, Mrs. Tingley reigned in Mr. Judge's stead. Says *Light*: "Mrs. Tingley called a convention in Chicago, and constituted the 'Universal Brotherhood.' She had a resolution passed appointing her head and placing absolute control in her hands, retaining the power to expel members without trial. This was disapproved of by many, who split off in protest against the absolute power vested in Mrs. Tingley. They formed the Theosophical Society of America, under the leadership of Dr. Buck."

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FOREIGN TOPICS.

JULES GUÉRIN AND THE ANTISEMITES.

ONE of the most embarrassing features of the Dreyfus case has been the fact that a large proportion of Frenchmen are firmly convinced that a conspiracy exists between the Jews and certain foreign governments, and that there is certainly a conspiracy for the overthrow of the republic. The *Echo*, Berlin, describes the situation as follows:

"The Government was aware that reactionary discontents would attempt to demonstrate against the republic. Tho it is difficult to tell what faction would gain the upper hand if the present form of government were overthrown, it is certain that monarchists of all shades hope to profit by the prevailing unrest. The Ministry, however, has acted. Royalists and imperialists, members of the Patriot League and of the Antisemite League, have been arrested. Unfortunately, one of the chiefs of the Antisemites, M. Guérin, escaped with a number of friends to their club house in the Rue Chabrol, where they have barricaded themselves. The Government has no wish to make martyrs of these people, hence the police are content to blockade the place until the last of these would-be heroes is tired of his voluntary imprisonment."

At the present writing the antisemites still hold out in their stronghold. The *Journal des Débats*, Paris, says:

"M. Guérin, we are informed, is really the most reasonable person in the 'fortress.' He realizes that his position is untenable. But he is as much the prisoner as the chief of his little band. The minds of these men have become disordered by the reading of sensational, partizan papers; they believe themselves heroes, and regard the men at the head of affairs as a collection of villains, bent upon destroying France and dishonoring her army. We believe the trouble could have been avoided if the authorities had acted with more promptness and secrecy in making the arrests which were deemed necessary."

The *Soir* believes that the Duke of Orleans is in the Rue Chabrol, and that the Government is anxious to get the Orleanist pretender into its power alive. But there is no foundation for this and other wild stories circulating among the people. Throughout the rest of Europe the press express confidence in the republican government. The establishment of a new monarchy requires above all things a strong man, such a towering individual as has not yet been found; and a peaceful French republic is more desired by the monarchist neighbors of France than a restless, unstable monarchy. *The Speaker*, London, says:

"The 'revolutionists' have been plotting, since February of last year, to rouse monarchical, Catholic, and anti-parliamentary feeling with the aid of a few 'ward politicians' and roughs; they have disseminated badges and political jewelry; they have kept their Pretender in readiness, and they have occasionally published their plans and expressed admiration of their own enterprise in their own press. But nobody can suppose they have any considerable following, even if they had among them the ability to run a revolution or to maintain their work when it had been achieved. . . . It is just possible that these conspirators might have succeeded, with the aid of their market porters and butchers' laborers, and the 'heelers' of these latter (if we may adopt an expression from the municipal politics of New York), in seizing the Ministers and upsetting the present *régime*. We do not suppose they could have kept together very long, or even agreed on the terms of a *plébiscite*. But they would have unloosed forces that they could not control, and then a general might have been welcomed by the comfortable classes and the peasantry as a savior of society, and the rank and file, which would not have followed in a merely nationalist or Orleanist movement, would have followed to restore order readily enough. The experience of this week at the Rennes trial does not, it is true, encourage the belief that such a leader is to be found among French generals to-day. But a *coup d'état* once made under such circumstances might have been accepted by the mass of the propertied classes and the peasantry, as the *coup d'état* of 1851 was accepted as a *fait accompli*. It is true the French people are infinitely better politicians now than they were then. But they are also, perhaps, more pacific; they have more to lose, and they have had more abundant experience of social disturbance and suffering."

Yet the Antisemites are not without sympathizers outside of France. The *Deutsche Tages-Zeitung*, Berlin, the organ of the Prussian Agrarians and antisemites, points out that the Jews, tho they continually ask for equality, make it impossible for members of other religious bodies to grant it because a Jew is always ready to ridicule the faith of others, and always furious if his own religious conviction is not treated as something too sacred to be profaned by the *Gojuns*. Referring to an article in the Berlin *Tagesblatt*, in which the writer compares Maître Labori and his wife to Michelangelo's Pietá, the *Tages-Zeitung* says:

"That the Jewish penny-a-liner does not in the least realize the blasphemy of his comparison, we are quite willing to believe. And that is why we have often advised our Jewish fellow citizens *to keep their hands clean, or otherwise, from Christian figures*. If they are in need of a symbol for comparison, let them choose it among their own people and their own religion."

But even if antisemitism is strong in France, it is not sufficient to encourage a rebellion against the present *régime*, for the French Jews, as a rule prosperous, educated men, rarely commit the mistakes complained of by the German, Austrian, Russian and Hungarian antisemites whose organs are papers like the *Deutsche Tages-Zeitung*. Hence the opinion gains ground that ex-Police Commissioner Blanc is right in calling Jules Guérin's antisemitism "merely a cloak for royalist machinations."—*Translations made for* THE LITERARY DIGEST.

FREDERIC HARRISON'S APPEAL TO LORD SALISBURY.

THE controversy between Great Britain and the Boers has brought out nothing more eloquent than the appeal addressed by the well-known English Positivist, Frederic Harrison, to the Prime Minister calling on the latter to take the reins from the Colonial Minister's hands and into his own. The appeal was published in *The Daily Chronicle* of London (Aug. 30), and reproduced in full in Cape Town papers.

Mr. Harrison begins by asserting that it seems an unnatural thing that the country should be on the verge of a formidable war while the Prime Minister and Minister of Foreign Affairs (Lord Salisbury holds both offices) is "more or less in the background." That the moving power in this crisis rests with the colonial office is a mere accident, says Mr. Harrison, or detail of official arrangement; and he presses vigorously the point that "it is not the business of the colonial office to embark this empire in a foreign war." Such a war as seems impending is "an imperial question, if any can be." He speaks of the contest as "a tremendous international struggle, wherein the entire empire is certain to be strained, if not brought to extreme peril, by opening its vulnerable sides at once to all its enemies and its rivals." Mr. Harrison continues:

"No legal quibbling about suzerainty can persuade us that the South African republic is a part of the empire. If it is not part of the empire it must be a foreign state, even tho it be one over which by agreement Great Britain has some control. But this control is solely concerned with the external, not with the internal, relations of the republic. The point in dispute solely relates to the internal relations of the Transvaal. No one pretends that the dispute concerns the dealings of the republic with foreign nations. Therefore, the cause of war, if war there is to be, arises from matters between Great Britain and the home affairs of a republic which is not within the empire, not within the dominions of the Queen."

Mr. Harrison speaks further of the possible war as one "whic

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the majority of Englishmen know to be mean and unjust," due to the pushing power of "noisy, arrogant, and trading groups of men organized and intriguing for their own ends," whom the colonial department, face to face with local interests, is not strong enough to resist.

Leaving then the immediate object of his appeal, the transfer of the case from Secretary Chamberlain's hands, Mr. Harrison proceeds to argue the case for the Boers as follows:

"Measured by the compromises with foreign nations which you may justly claim to have brought to a successful issue, the concessions already accepted by the republic are indeed decisive. From nine years to seven years, from seven to five years, from one demand of the Uitlanders to another, the Boers have given way. They have already conceded the whole of the original demand made on them, and have even added more. And at every fresh concession Sir Alfred Milner is instructed to make further demands, until throughout the Transvaal, and we may well add at home, the impression prevails that it is not concession of claims which is sought from the republic, but submission, humiliation, and loss of independence. Is this how negotiations have been carried on when you, my lord, as head of the Foreign Office, have dealt with Russia, Turkey, France, or the United States? This is not negotiation. It is war—war of naked aggression; war wherein the Boers will not yield without a desperate struggle, and after bloody combats; a war which can not be closed by a few victories, nor the traces of it wiped out by a few promises or proclamations; a war wherein many true and patriotic Englishmen devoutly trust that the Boers may not be ultimately crushed. 'Bella geri placuit, nullos habitura triumphos.'

"The 'negotiations,' as the new diplomacy calls its efforts to goad the Boers into dogged resistance, are things unknown to the real diplomacy of our Foreign Office as understood by yourself and your predecessors. If the Transvaal is not part of the empire, within the colonial dominions of her Majesty, it must be an alien power. To force an alien power by threats of war to take over British subjects to its own allegiance, to convert loyal subjects of the Queen into alien republicans, this is a grotesque perversion of all public law, as understood between nations. As the sole object of forcing on an alien power a large body of new citizens is to enable them to betray their acquired allegiance, and to master the state in the interests of their confederates—to be, in fact, the Wooden Horse admitted into the Boer Troy—it is obvious that this irreducible minimum of the new diplomacy is a transparent trick. To play it upon any European power would arouse ridicule and contempt. It may seem fine policy to the Colonial Office, which is largely engaged with savages and their white masters; but it is unworthy of the Foreign Office and of the traditions which you uphold in its dealings with civilized powers.

"All the talk about 'suzerainty' and 'paramount power' which fills the Rhodesian press is mere darkening of the case, as irrelevant as the gossip and scandal rehearsed to the court at Rennes. Whatever 'suzerainty' means, or does not mean, it can not empower Great Britain to force her own citizens on the Boer republic. The burgher franchise is an absolutely domestic matter, and it is not claimed that 'suzerainty' covers domestic legislation. If 'suzerainty' gives no good title to the Queen to require that her own discarded subjects shall be taken over as alien republicans, still less can this right be due to the fact that she has the 'paramount power' in South Africa. For 'paramount power' is a phrase more vague and arbitrary than 'suzerainty'; and in the absence of specific treaties and conventions it can mean nothing more than a claim to be the strongest, the most preemptory, the readiest to put might before right.

"These are claims and pretensions which the best part of your public life, my lord, has been occupied in resisting. The United States have claimed to be the paramount power in the transatlantic continents, as France has on the Niger, as Russia has in the Balkans and Northern Asia. Our constant policy, our honorable traditions—they are very largely, my lord, your policy, your traditions—have been to require that the paramount power shall submit to international engagements, to public law, and to justice as between the weak and the strong. We as a nation, you as Minister, have steadily resisted the claim of any power calling itself paramount to seize what it can and to coerce those who refuse to be despoiled. If the Colonial Office defies these honorable traditions, if the new diplomacy is to develop also a new morality, a new public law, whether moved by timidity or by pique, it remains for the chief Minister of the crown and the head of the Foreign Office to maintain our record of freedom and of justice, before we are dragged into a war the wickedness of which is certain, but the end of which no man can foresee."

WHY DREYFUS WAS MADE A VICTIM.

ON the theory that Dreyfus is an innocent and persecuted man, what motive can be assigned for the deep-seated hatred and vast conspiracy against him—an obscure captain of artillery? The explanation that this "conspiracy" was the beginning of an anti-Jewish movement was accepted until it appeared that no other Jews were forced from the army, altho there are many of them in it. The idea of an anti-Jewish movement that began and ended with one man had to be abandoned. The editor of *The National Review* (London) now advances the theory that the very men who have been testifying against Dreyfus are themselves the traitors, and that they have been making Dreyfus their scapegoat, depending upon anti-Jewish feeling to aid them. The editor of *The National Review* says:

"What was the original motive for this hideous plot against an innocent and obscure man? Why from the first was it deemed necessary to destroy Dreyfus? Whose interests were involved? The answer to these questions is so obvious as often to escape notice. Prominent members of the French headquarters staff, all of whom, remember, are miserably underpaid, from General de Boisdeffre, with his £1,000 a year, down to Commandant Henry with his £200, were engaged in 1894, as for years past, in increasing their incomes by selling confidential information to the foreign military *attachés* in Paris, of whom Major von Schwarzkoppen (as he then was representing Germany) was the most important. Esterhazy acted as the outside broker. He received, in addition to a regular retaining fee from that *attaché*, special fees for any specially valuable documents he might be able to deliver. As he was only an ordinary regimental officer he could only be of use as the conduit pipe of the traitors inside the War Office, with whom he necessarily had to share the plunder. We know that when he originally offered his services to Major von Schwarzkoppen, the latter at once said to Esterhazy, 'Show me your credentials,' and only consented to employ him on being satisfied that 'the firm R' commanded all the secrets of the War Office. That the gang made a pretty good haul is indicated by the report of a French Ambassador at a foreign capital, who, in 1897, informed his Foreign Office that Esterhazy was said to have received no less than 200,000 francs (£8,000) from this traffic. The reader will at once point out that such being the state of the case it was the interests of the gang to keep things quiet, and, above all, to avoid the sensation and scandal of a court-martial. Unluckily, some one not in the swim—probably Colonel Cordier—had seen the *bordereau*, which Esterhazy had left for Major von Schwarzkoppen in the ordinary course of business, together with the packet of documents enumerated therein. Major von Schwarzkoppen duly received the enumerated documents, which the German War Office possesses to this day, while the Italians possess facsimiles thereof, but he never received the *bordereau*, and never knew of its existence until it was published in a French newspaper, for it was stolen by a French spy from the German Embassy and brought to the French War Office, and there seen by the outsider before the guilty parties had a chance of destroying it. To save Esterhazy, whose detection would have involved their own exposure, it was imperative to fasten this compromising document upon some one who would act as 'a lightning conductor,' in Mr. Conybeare's expressive phrase. Dreyfus was selected because, being a Jew, he would arouse the frenzy of the anti-semites, who at that time were rather graveled for matter. Having denounced him as guilty of their own crimes the gang commenced to forge and lie in order to procure his conviction, and having secured it, it was equally necessary to maintain it by similar methods. The 'leakages' from the War Office were greater after Dreyfus was in the Devil's Island than they had been before.

"It will be seen that we must not insult the intelligence of such as Generals Boisdeffre and Gonse and the Colonels Henry and

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du Paty de Clam by suggesting that they ever thought Dreyfus guilty. General Mercier also always knew him to be innocent, but allowed himself to be terrorized by the gang, after which he became one of the worse criminals of all, and secretly submitted documents to the court-martial of 1894 which he knew to be irrelevant or false, as is shown by his subsequent suppression of them."

CHINA AND THE POWERS.

NOT a few Englishmen warn their Government that a war with the Transvaal may prevent Great Britain from displaying her power to the fullest advantage in the far East, where much more than a few gold-mines is at stake. Sir Lintorn Simmons, in *The Nineteenth Century*, expresses himself to the following effect:

Despite the famine, Russia is spending another $40,000,000 on her fleet. At the same time countless millions are sunk in the Siberian Railroad. Is it reasonable to suppose that Russia means peace? She already has 120,000 men in the far East, but these are dependent upon ocean communication for their food and ammunition. Once the railroad is finished, China will become the vassal of Russia. British capitalists are unwise if they hasten that evil day. No European power can stop Russia. Japan alone is able to do so. But the most effective bar to Russian aggression would be an efficiently trained and organized Chinese army. Russia can not be ready before 1904. By that time China should be placed in a state of defense.

This is a much more pessimistic view than is expressed in the "John Downright Letters" to the London *Letter*. In these the writer maintains that Great Britain is mistress of the situation, but that it would be wise to obtain the help of the United States and Japan. The writer says:

"I suppose that we can not at the present day prevent Russia encroaching on Manchuria and Mongolia so far as opposing her by land is concerned, but with an alliance on the lines above set down we could readily check her advance on the seaboard or on the neutral territory, as we should only have to capture or destroy her fleet—a simple matter—and from time to time as a means of protesting when occasion demanded, we could blow up Vladivostock, Port Arthur, and Talien-Wan. We could turn the gulf of Pechili into the far eastern Black Sea, holding the Dardanelles in the shape of Wei-hai-wei on the one side and Korea on the other. . . . No doubt, the Germans would be glad enough to work in with the above-mentioned alliance; and, in fact, I should be for 'letting 'em all come' within reason. We might even take in France, when she has had enough of her one-sided alliance with Russia; for a very doubtful modicum of *la gloire*, whatever that may be, can not prove satisfying in the long run."

Lord Charles Beresford, in his work on the breaking up of China, declares that China can be kept alive, politically speaking, if she is given time; and *The Edinburgh Review* suggests as a first step the choice of a new capital, further from the Russian frontier. *The Celestial Empire*, Shanghai, nevertheless fears that the reform of China is impossible, as corruption and lying are too firmly established. It says:

"Throughout the land in almost every yamen justice sides with the biggest purse. Magistrates are allowed a good deal of rope even under the shadow of the walls of Peking. But near the central Government things are, generally speaking, conducted in a fair way, as compared with the cruel and wanton oppression by the officials of outlying parts. It would be good policy for the Chinese to keep friendly with the Mohammedans of Kansuh and northern Shansi and Chihli, but the reverse is the case. . . . But altho the Mohammedans are treated in a more cruel way than others, the Chinese themselves are dreadfully oppressed by the bad class of officials one so often comes across on the borders of the country. Their conduct would be tolerated in none of the quieter parts, but they take full advantage of their isolation and the usually disturbed state of their districts to line their pockets in the most glaringly illegal ways. Thus they have estranged, and are continuing to estrange, the hearts of the people from the government of Peking. . . . Russia is having her way prepared for a southward march by the very men who should be on the alert to stop her."

Another great difficulty is that the Chinese Government seems utterly unable to comprehend the value of truth in official documents. "To this day the people in the interior are not aware that the great powers are not exactly China's vassals," says the *Ost-Asiatische Lloyd*, and it quotes from an official Chinese publication to show how an official censorship is utilized to impress the Chinese with an undue idea of their country's importance and prestige. Thus the momentary check received by Italy, when that country made its first attempt to acquire San Mun, was described as follows:

"The rebellion of the Italians has been quelled, and their emissary has been sent home for the present. It is to be hoped that the heralds of the other tributary states have learned the lesson and will in future show the respect due to China, their high suzerain. Not to say that our Government will be wanting in generosity. There is no objection to granting coaling-stations and the like to these poor foreigners, if they humbly ask for such favors, for our generous and wise government still believes with the Great Sage [Confucius] that mercy should temper stern justice."

The Chinese Government, however, is under no delusion, and despite information to the contrary—drawn chiefly from English sources—people who should know declare that China has begun to accept Japan's overtures, and that a powerful Asiatic alliance is a probability. The Kobe, Japan, *Herald* says:

"The presence of Messrs. Liu and Ch'ing in Tokyo has given rise to a considerable amount of discussion in the Japanese papers, and the opinion at first entertained—that no significance should be attached to their visit—has given place to the view that they are here for a special purpose of the highest importance. . . . Japan being particularly friendly the question of a reciprocal alliance was broached through Li Sheng-tu, the present Minister at Tokyo, but as there were several matters of the most vital importance on which the shrewd Empress Dowager wished to consult with the Mikado and his highest ministers, the treatment of which, moreover, required the utmost secrecy, she cast about for some trusted person or persons to act as secret envoys for her. . . . Liu and Ch'ing were accordingly telegraphed for, and being willing to do whatever they were commanded, the Empress Dowager penned an autograph letter to the Mikado as credentials for her envoys."

On the other hand, Japanese envoys have visited China, but the two governments deem it unnecessary to inform the press with regard to these affairs. The *North China Daily News* says:

"So important was secrecy considered to be that the Japanese admiral took no interpreters from Japan with him, one of the chancellors of the Japanese consulate-general at Shanghai being specially detailed for that purpose. One object of the Japanese admiral's visit to the Yangtze is stated in reliable quarters to be a demand or proposal that Japan be given the monopoly to exploit mines and lay railways in one of the Liangkiang provinces. But whatever errand he is now engaged in, one thing seems to be certain, that British interests in the Yangtze valley are totally ignored by China."

The *Correspondent*, Hamburg, declares that Japan actually offered to return to China the fleet taken from her in the war of 1894-95, if China would permit her navy to be trained and supervised by Japanese officers. The *Neue Freie Presse*, Vienna, quotes a German diplomat recently returned from the far East to the following effect:

The partitioning of China is not likely to take place in the near future; the jealousy of the powers is too great for that. Moreover, China has undoubtedly found a strong backer in Japan, and much of the resistance offered to European powers is due to this fact. Marquis Ito was actually intended for the position of Prime Minister by the Chinese Emperor, and he would have begun to reform China had the Emperor been able to maintain himself in power.—*Translations made for* THE LITERARY DIGEST.

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SOUTH CAROLINA'S DISPENSARY SYSTEM IN JAVA.

THE Government of Java, which is regarded throughout Europe, except perhaps in Great Britain, as the best model of colonial administration, has managed to reduce the opium habit in some parts of the colony. A kind of "dispensary system," similar to that in force in South Carolina for the sale of liquor, has been employed, which is thus described by the Amsterdam *Handelsblad:*

"The main object was to take the trade out of the hands of the opium-joint keepers, who were mostly Chinese. This was done by furnishing good opium at low prices at the government stores; but as the vendors have no interest in the matter, and as the natives are taught to notice the degrading effects of opium-smoking, the demand for the drug has fallen off. In 1895, 16,223 taels were sold, 14,408 in 1896, 11,391 in 1897. No doubt the decrease is slightly due to business depression, but there are better reasons. Smuggling has been rendered less profitable than when the trade was in the hands of Chinese dealers.

"Many opium-smokers have left the colony, many have died, and but few persons have been led to contract the habit. This last is the result of government supervision. Formerly the Chinese did their best to find new customers. Opium was given away free to the laborers, and much was sold on credit. If a smoker reformed, he received notice that he would be denounced as an opium smuggler and sent to prison, a small quantity of opium being secreted among his belongings to produce proof of his guilt. Poison was often mixed with the opium, so that the reformed smoker should suffer pain if he abjured the pipe, and erroneously ascribe these pains to the abstinence from opium. In fact, a smoker can abstain from pure opium without ill effects. On the other hand, opium was recommended to the sick and the young as a panacea for all ills.

"All this has ceased since the Government has become the only dealer in opium. When once the entire colony has been freed from dens, when only an insignificant number of smokers remains, stricter rules may be applied, and the time may not be far off when natives who 'hit the pipe' will be rare indeed."—*Translation made for* THE LITERARY DIGEST.

One Way of Catching the Trade of China.—The enterprising merchant who turns to foreign countries for new markets is often seriously disappointed by the refusal of the foreigner to buy his goods. In China, the label and the wrapper seem to have a surprising effect at times upon the sale of an article. The Prussian Secretary for Trade and Industry publishes a paper on the subject, from which we take the following:

Some articles are regarded as distinctly European in China, and may safely be presented in wrappers of European pattern. Others, not exclusively manufactured abroad, must be sent with wrappers and labels to suit the taste of the natives. Glaring colors should be used, especially green, light blue, and red. Chinese ideas of humor must be taken into consideration. Thus the tiger is a very popular label, but he must not be represented as he is. He should be presented with an extraordinarily long body, enormous tail, and in all sorts of fantastic attitudes. Another very popular figure is the ape. Picture him standing on his head, the hind legs stretched upward, the tail, as it were, lashing the sky. But any grotesque animal may strike the fancy of the Chinese customer. Pictures of umbrellas, tobacco and opium pipes, temples, ships, flags, are also popular, as well as scenes depicting parades, weddings, etc. The best quality of goods may be rejected unless the wrapper and label advertise them in such a manner as to suit the fancy of the customer.—*Translation made for* THE LITERARY DIGEST.

To Germans, Frenchmen, and Americans, who are used to regard the uniform of their country with respect, the contempt with which the average Englishman treats the Queen's soldiers is a revelation. Two American ladies who invited a soldier, a distant relation, to dine with them at a swell hotel were informed that a private soldier could not be served. It should be remembered, however, that until recently the British soldier was nearly always from the dregs of the nation.

MISCELLANEOUS.

MARK TWAIN ON THE JEWS.

EARLY last year Mark Twain published an article in *Harper's Magazine* relative to the recent antisemitic outbreak which he had witnessed in the imperial Parliament in Vienna. His description of the violent, deep-seated hatred of the Jewish race disclosed in that remarkable scene of riot and disorder made a deep impression on many Hebrew readers, and letters have continued to reach him from Jews in America asking him to give his explanation of this widespread racial hatred, evidenced in so pre-eminent a degree in Russia, Austria, and France, and even occasionally showing itself in America. One Jew writes to him:

"The show of military force in the Austrian Parliament, which precipitated the riots, was not introduced by any Jew. No Jew was a member of that body. No Jewish question was involved in the Ausgleich or in the language proposition. No Jew was insulting anybody. In short, no Jew was doing any mischief to anybody whatsoever. In fact, the Jews were the only ones of the nineteen different races in Austria who did not have a party—they are absolutely non-participants. Yet in your article you say that in the rioting which followed, all classes of people were unanimous only on one thing, viz., in being against the Jews. Now will you kindly tell me why, in your judgment, the Jews have thus ever been, and are even now, in these days of supposed intelligence, the butt of baseless, vicious animosities? I dare say that for centuries there has been no more quiet, undisturbing, and well-behaving citizens, as a class, than that same Jew. It seems to me that ignorance and fanaticism can not alone account for these horrible and unjust persecutions.

"Tell me, therefore, from your vantage-point of cold view, what in your mind is the cause. Can American Jews do anything to correct it either in America or abroad? Will it ever come to an end? Will a Jew be permitted to live honestly, decently, and peaceably like the rest of mankind? What has become of the Golden Rule?"

In the current (September) number of *Harper's Magazine*, Mark Twain tries to answer these questions. More than once, he says, Jews have observed to him that in all his works there can be found no uncourteous reference to their race; and he declares himself wholly free from all prejudices of race, color, caste, or creed, except one national prejudice—apparently anti-Gallic. He even has no prejudice against his Satanic majesty; indeed, he thinks that the acknowledged lord of four fifths of the human race deserves consideration and a fair chance to narrate his side of the case. With all these qualifications, therefore, Mark thinks he is particularly well fitted to discuss the Jewish question. He finds that there are six points worthy of consideration in the letter given above:

"1. The Jew is a well-behaved citizen.
"2. Can ignorance and fanaticism *alone* account for his unjust treatment?
"3. Can Jews do anything to improve the situation?
"4. The Jews have no party; they are non-participants.
"5. Will the persecution ever come to an end?
"6. What has become of the Golden Rule?"

Mark Twain thinks we must grant point number 1, for many reasons:

"The Jew is not a disturber of the peace of any country. Even his enemies will concede that. He is not a loafer, he is not a sot, he is not noisy, he is not a brawler nor a rioter, he is not quarrelsome. In the statistics of crime his presence is conspicuously rare—in all countries. With murder and other crimes of violence he has but little to do; he is a stranger to the hangman. In the police court's daily long roll of 'assaults' and 'drunk and disorderlies' his name seldom appears. That the Jewish home is a home in the truest sense is a fact which no one will dispute. The family is knitted together by the strongest affections; its members show each other every due respect; and reverence for the

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elders is an inviolate law of the house. The Jew is not a burden on the charities of the state nor of the city; these could cease from their functions without affecting him. When he is well enough, he works; when he is incapacitated, his own people take care of him. And not in a poor and stingy way, but with a fine and large benevolence. His race is entitled to be called the most benevolent of all the races of men. A Jewish beggar is not impossible, perhaps; such a thing may exist, but there are few men that can say they have seen that spectacle. The Jew has been staged in many uncomplimentary forms, but, so far as I know, no dramatist has done him the injustice to stage him as a beggar. . . . . .

"The Jew has his other side. He has some discreditable ways, tho he has not a monopoly of them, because he can not get entirely rid of vexatious Christian competition. We have seen that he seldom transgresses the laws against crimes of violence. Indeed, his dealings with courts are almost restricted to matters connected with commerce. He has a reputation for various small forms of cheating, and for practising oppressive usury, and for burning himself out to get the insurance, and for arranging cunning contracts which leave him an exit but lock the other man in, and for smart evasions which find him safe and comfortable just within the strict letter of the law, when court and jury know very well that he has violated the spirit of it. He is a frequent and faithful and capable officer in the civil service, but he is charged with an unpatriotic disinclination to stand by the flag as a soldier —like the Christian Quakers.

"Now if you offset these discreditable features by the creditable ones summarized in a preceding paragraph beginning with the words, 'These facts are all on the credit side,' and strike a balance, what must the verdict be? This, I think: that, the merits and demerits being fairly weighed and measured on both sides, the Christian can claim no superiority over the Jew in the matter of good citizenship.

"Yet in all countries, from the dawn of history, the Jew has been persistently and implacably hated, and with frequency persecuted."

As to point 2, the writer thinks that fanaticism *alone* does not account for this, indeed for hardly any of it, tho he once thought otherwise before he had studied the question. He refers to the ancient story of Joseph and his attempt to corner a stupendous corn market in Egypt, centuries before the crucifixion. The same hatred and distrust were present then. Again, he comes down almost two millenniums later to the time of one of the Latin historians. Christianity was then hardly known to the world at large, but the historian says that "some Christians were persecuted in Rome through error, they being *mistaken for Jews*." Clearly, then, the prejudice is international and interracial, independent of religion or epoch.

What *is* the origin of the feeling? Take note of the fact, says the writer, that in Egypt, in Rome, in Austria, and in other countries of the world, the Jew has lived as a *nation apart*. With all his "splendid capacities and all his fat wealth, he is to-day not politically important in any country." Yet there are 6,000,000 Jews in Russia, 5,000,000 in Austria, and 250,000 or more in the United States. Contrast with this the history of the Irish race, who, tho alien in blood, religion, and customs to the great mass of the people among whom they settled, have taken an important part in the government of the country from the day they first set foot on the soil. It is, Mark Twain thinks, this failure of the Jewish race to take an active interest in the government of the several peoples among whom they have settled—even more than their exceptional ability to crowd out their competitors in business, or than the alleged unpleasant personal traits which ages of almost exclusive devotion to commercial ideals would naturally bring with it—which is accountable for the suspicion and dislike with which they are regarded in every nation of the earth.

With respect to points 3 and 4, he thinks the situation *can* be improved, and he makes the following suggestion:

"In our days we have learned the value of combination. We apply it everywhere—in railway systems, in trusts, in trades unions, in Salvation Armies, in minor politics, in major politics, in European concerts. Whatever our strength may be, big or little, we *organize* it. We have found out that that is the only way to get the most out of it that is in it. We know the weakness of individual sticks, and the strength of the concentrated fagot. Suppose you try a scheme like this, for instance: In England and America put every Jew on the census-book *as* a Jew (in case you have not been doing that). Get up volunteer regiments composed of Jews solely, and, when the drum beats, fall in and go to the front, so as to remove the reproach that you have few Massenas among you, and that you feed on a country but don't like to fight for it. Next, in politics, organize your strength, band together, and deliver the casting vote where you can, and where you can't, compel as good terms as possible. You huddle to yourselves already in all countries, but you huddle to no sufficient purpose, politically speaking. You do not seem to be organized, except for your charities. There you are omnipotent; there you compel your due of recognition—you do not have to beg for it. It shows what you can do when you band together for a definite purpose.

"And then from America and England you can encourage your race in Austria, France, and Germany, and materially help it. It was a pathetic tale that was told by a poor Jew in Galicia a fortnight ago during the riots, after he had been raided by the Christian peasantry and despoiled of everything he had. He said his vote was of no value to him, and he wished he could be excused from casting it, for indeed casting it was a sure *damage* to him, since no matter which party he voted for, the other party would come straight and take its revenge out of him. Nine per cent. of the population of the empire, these Jews, and apparently they can not put a plank into any candidate's platform! If you will send our Irish lads over here I think they will organize your race and change the aspect of the Reichsrath."

As to points 5 and 6, Mark Twain thinks that on the score of religion the persecution has already ceased; on the score of trade and race prejudice, he thinks it will continue:

"I suppose the race prejudice can not be removed; but he can stand that; it is no particular matter. By his make and ways he is substantially a foreigner wherever he may be, and even the angels dislike a foreigner. I am using this word foreigner in the German sense—*stranger*. Nearly all of us have an antipathy to a stranger, even of our own nationality. We pile gripsacks in a vacant seat to keep him from getting it; and a dog goes further, and does as a savage would—challenges him on the spot. The German dictionary seems to make no distinction between a stranger and a foreigner; in its view a stranger *is* a foreigner—a sound position, I think. You will always be by ways and habits and predilections substantially strangers—foreigners—wherever you are, and that will probably keep the race prejudice against you alive."

The Golden Rule still exists and continues to sparkle, says Mark Twain; but, unlike Mayor Jones, he thinks it has no relevancy to business; and the Jewish persecution is a business passion. In conclusion, he says:

"If the statistics are right, the Jews constitute but *one per cent.* of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and abstruse learning are also away out of proportion to the weakness of his numbers. He has made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

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FOREIGN POSSIBILITIES OF AMERICAN COMMERCE.

Refrigerated beef coming from America is admitted into France in accordance with the official decree of May 26, 1888, concerning fresh meats imported from abroad. Such meat must be imported through the customs office specially designated for that purpose and must undergo a sanitary inspection at the port of entry. The tariff for this inspection is 1 franc (19.3 cents) per 100 kilograms (220.46 pounds), and for no fraction of that weight. In accordance with this decree, the meat should be presented as complete animals, either entire or cut in halves or quarters, according to the usual custom of the butchers. The different pieces must correspond exactly, with the lungs naturally attached, and the adhering intestines of the chest and stomach should bear no trace of "scraping or scratchings."

Fresh pork is not allowed to enter France. In accordance with a decree of December 4, 1891, salted pork alone can be imported under certain conditions, the most important being that the pork must be thoroughly salted.

As to preserved meat (so called), up to the present time its importation has not been subjected to any sanitary regulations on the part of the French authorities. Its introduction is subject to the payment of the duties provided for in article 19 of the customs tariff, as follows: Preserved meat in cans, 20 francs ($3.86) per 100 kilograms (220.46 pounds), if direct to France from the United States, or 23.60 francs ($4.54) if through another European port or depot. This includes the weight of the tins or pots and the exterior packing.

Since Cuba, Puerto Rico, and the Philippines have come under the régime of the United States, there have been exported from the consular district of Rotterdam, Holland, to these new possessions large quantities of cheese and candles. During the past six months (October 1 to March 31), there have been issued at this consulate and the agency at Schiedam two hundred and thirty-eight invoices for the islands named, and, with the exception of a few shipments of gin, these invoices have mostly covered shipments of cheese and candles. To Cuba there have been shipped 514,974 pounds of cheese and 44,000 pounds of candles; and to Puerto Rico 121,682 pounds of cheese and 435,188 pounds of candles. To Manila a considerable quantity of these two articles has also been shipped, but the exact amount can not be ascertained, as invoices for the Philippines are not always taken out, merchants here claiming it is unnecessary. The cheese has principally been of the "Edam" and "Gouda" varieties, and the candles mostly the ordinary stearin articles for domestic use.

Consul Thackara sends the following from Havre, under date of April 27, 1899:

"I have to report, for the benefit of American shippers, that the Campagnie Générale Transatlantique is about to inaugurate an additional regular freight and emigrant service between Havre, Bordeaux, Pauillac, and New York, and vice versa. This service will be carried on by chartered English cargo boats, the first steamer being the *Woolloomooloo*, of 3,521 gross tonnage, sailing from Havre May 9 next and from Pauillac May 12. The departures for the present will take place every three weeks, and the average time to New York from Havre, via Pauillac, will be fourteen days. The rates of freight, which will be considerably reduced, are subject to special agreement. I have been informed by one of the officials of the company that the tariff will be about one half that of the regular rates. The emigrant service has not been perfected as yet."

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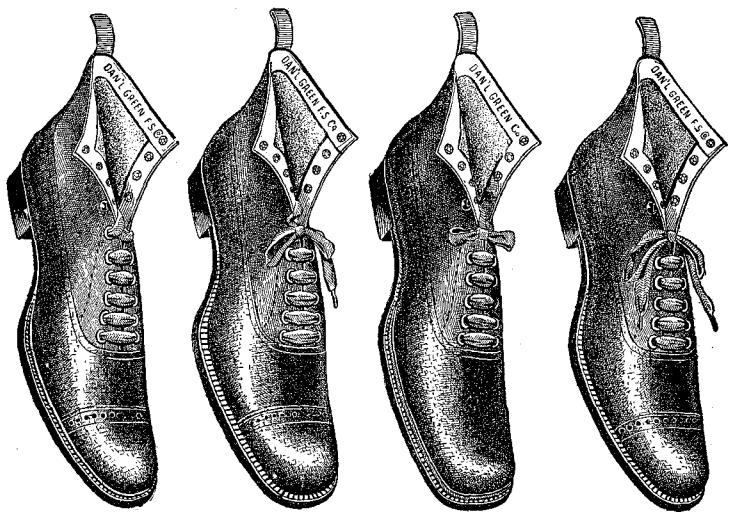

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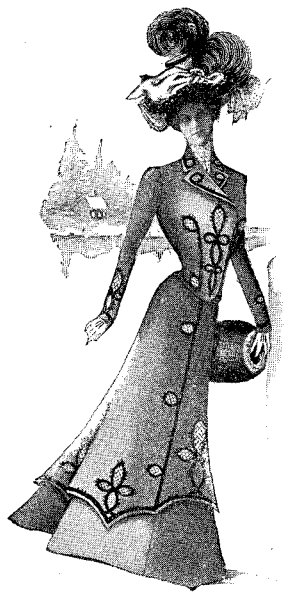

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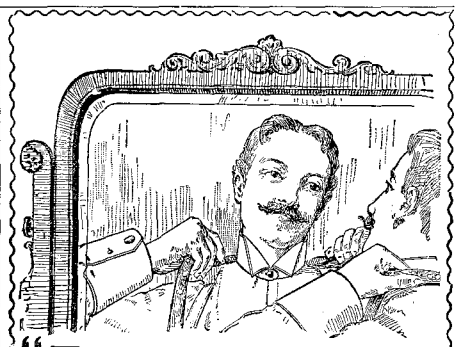

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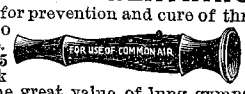

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PERSONALS.

SARASATE, the Spanish violinist, was born in Pamplona, Spain, in 1844. While a very little boy he was taken to Paris, and at the age of twelve years was entered to study music at the conservatoire. In 1859 he began a series of successful tours, visiting all parts of Europe and North and South Africa. He has composed a number of brilliant fantasies, and has brought out several delightful arrangements of Spanish airs.

PETER PORTER, of Niagara Falls, claims to have proved, by long and careful study, that it was Champlain and not Cartier who made the first reference to Niagara Falls in literature.

THE New York *Tribune* says that Zygmunt Milkowski, the Polish author and soldier, has sent word to the Polish National Alliance that he will visit his countrymen in the United States and attend the demonstrations in memory of Frederic Chopin, for which the Poles are preparing. Milkowski has written a number of historical works under the pseudonym of "Theodore Thomas Jez." He was born on March 23, 1824, and was graduated from the Odessa University.

ADMIRAL DEWEY has written to some of his old friends in Vermont this story about his colored cabin boy, Jim: When a war-ship goes out for target practice it is the custom to place all glass, chinaware, and other fragile articles in the hold of the ship—as close down to the keel as possible—in order to prevent their breakage by the concussion that follows the firing of the guns. This led to an amusing incident at Manila, after the destruction of the Spanish fleet. Life on board the *Olympia* was gradually settling down to its accustomed routine and dulness, when one day at luncheon Commodore Dewey asked Jim where some dish that he missed from the table had gone.

"I ain't had no chance to git it yit," was Jim's answer, "since I put it in de hol' just befo' dat target practice you had de udder day, Commodore."

ÉMILE ZOLA, during his enforced exile in England, was almost always busy with his pen. On arriving in London he went first to the Grosvenor and later he lived at Wimbledon and at Norwood, in lodgings. He was in need of socks one day, and, after a search of some length, finally found a shop in Buckingham Palace yard and a very dull shopman in charge of it. "Here," the romance-maker has recorded in his diary, "were socks of all sorts, to suit all tastes, all purses, and all climates—but all of them so huge! I look at one pair; it is too large. Then the shopman shows another, and another—all too big. Then impatiently, and perhaps rather abruptly, I hold out my fist for the man to measure it, and thus gage the length of my foot, as is done in Paris. But he does not understand me. He draws back close to his shelves, as if he imagines that I want to box him. And when I again lift my foot to call his attention to its size, he shows even greater concern. Fortunately an idea comes to me. I take one of the mammoth socks that are lying on the counter, and fold parts of it neatly back, so as to make it appear very much smaller than it is. Then the shopman suddenly brightens, taps his forehead, climbes his steps again, and pulls yet more boxes and parcels from his shelves. And here at last are the small socks! So I choose a pair and pay the bill. And the man bows his thanks, well pleased, it seems, to find that in thrusting out my fist and raising my foot I had been actuated by no desire to injure him."

It may cause surprise in America that a man of Zola's attainments and wide experience of men and affairs should not have picked up enough of the English language to enable him to do a little ordinary shopping in England. But it is true—and this incident illustrates it—that at least one-hundred English-speaking persons learn French where one Frenchman or Frenchwoman learns English. There is some reason for this, but not enough to justify the wide disparity.

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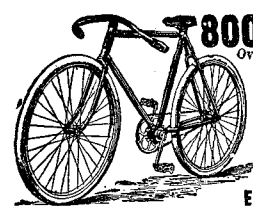

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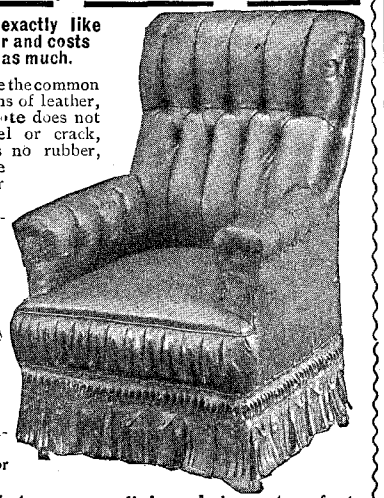

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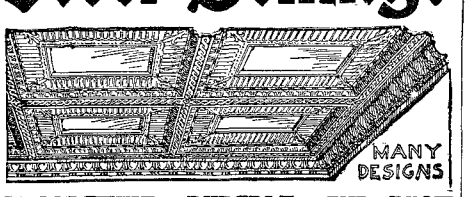

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Poor Baby.—The most wonderful thing about a baby is the way he conceals his shame at hearing the queer sort of stuff his mother talks to him.—*New York Press.*

Noah as a Financier.—"Who was the greatest financer ever known?" "Noah: because he floated his stock when the world was in liquidation."—*New York Press.*

So English.—WILLIE: "I see you wear an American flag in your buttonhole, deah boy?"

GUSSIE: "Yes, old chap; it's so deucedly English, doncher know!"—*Puck.*

An Effective Threat.—MOTHER (to little Freda, who had been taken to the dentist's to have a tooth pulled): "Freda, if you cry I'll never take you to a'dentist's again."—*Tit-Bits.*

Scraping an Acquaintance.—"What are you doing, doctor?" asked a man who entered as a physician was vaccinating a patient. "Scraping an acquaintance," was the reply.—*Harlem Life.*

In the Same Business.—Like Father Like Son: "Well, Jeffries and his preacher father are much alike." "How so?" "Both make it their business to knock the devil out of people."—*Town Topic.*

Hardly.—MR. PENN: "One physician says that the tramp instinct is a disease."

MR. PITT: "Does he recommend a change of scene as the remedy?"—*Pittsburg Chronicle-Telegraph.*

Contempt of Court.—"She scorned all her wooers so long that now she is doomed to be an old maid for the rest of her life." "Well, that seems like a just sentence for such contempt of court."—*Philadelphia Bulletin.*

Tanned.—"I expect I'll be frightfully tanned," she said; "I'm going to the sea-shore."

"I was frightfully tanned yesterday," broke in her small brother; "I was shut in the wood-shed with father."—*Chicago Evening Post.*

Not a Bad Idea.—RAISOR: "Don't put too much water on my hair. My head might leak, and I'd have water on the brain."

BARBER: "Why don't you have your hair shingled, then?"—*Princeton Tiger.*

Coming Hero.—JIMMY: "Come an' see me fall in de river."

SAMMY: "Wot fer?"

JIMMY: "A actor is goin' to be there an' jump in an' pull me out."—*Indianapolis Journal.*

The Difference.—SHE: "Have you many poor relations?"

HE: "None that I know of."

SHE: "Many rich ones?"

HE: "None that know me."—*Exchange.*

Progress.—"Do you think the cause of arbitration is making any headway?" "Certainly," answered the German diplomat; "haven't we already gotten so far as to be willing to arbitrate upon the question of whether we will arbitrate or not?"—*Washington Star.*

His Denomination.—During the first years of his career as an actor Colonel W. F. Cody had in one of his theatrical companies a Westerner named "Bronco Bill." There were Indians in the troupe, and a certain missionary had joined the aggregation to look after the morals of the Indians. Thinking that Bronco Bill would bear a

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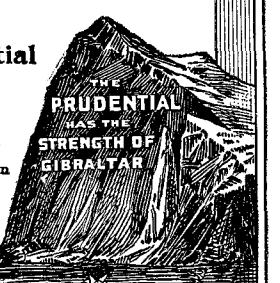

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little looking after also, the good man secured a seat by his side at the dinner table and remarked pleasantly, "This is Mr. Bronco Bill, is it not?" "Yaas." "Where were you born?" "Near Kit Bullard's mill on Big Pigeon." "Religious parents, I suppose?" "Yaas." "What is your denomination?" "My what?" "Your denomination?" "Oh—ah—yaas. Smith & Wesson."—*Argonaut.*

The Tactless Preacher.—A story comes from Oklahoma which shows that a clergyman may have a pretty wit, and yet be a little lacking in tact. In the course of his sermon, the Rev. Mr. Newby, new pastor of the Christian church at Guthrie, interjected the question, "How many of you have read the Bible?" Fifty hands went up. "Good!" said the preacher. "Now how many of you have read the second chapter of Jude?" Twenty-five hands were raised. A wan smile overspread the minister's face. "That's good; but when you go home read that chapter again, and you will doubtless learn something to your interest." Of course, they found that there is no second chapter of Jude, and, of course, no matter how they may attempt to laugh it off, the victims of the clerical pleasantry are not likely to love their pastor any the more because of the "rise" he took out of them at that time.—*Boston Transcript.*

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Current Events.

Monday, September 4.

—A member of the 202d New York Volunteers named Bentheim repeats under oath, at Atlanta, his story of the innocence of Dreyfus and **accuses the United States vice-consul at Sonneberg, Germany**, of being an agent in the spy work of the German government work in France.

—The **Thirty-third National G. A. R.** encampment is opened in Philadelphia; President McKinley makes a speech.

—The *Columbia* **defeats the** *Defender* in the last of the trial races off Newport.

—John P. Altgeld, ex-governor of Illinois, and Congressman Lentz of Ohio address a **mass-meeting of Chicago platform Democrats** at Cooper's Union, this city.

—The **prosecution at the Dreyfus court-martial** calls to the witness stand an alleged Servian refuge named Cernushi; President Loubet appoints the French Senate to sit as a high court to try all persons accused of treason.

—Admiral **Dewey is warmly received** by the British commandant at Gibraltar.

—The corporation of the City of Dublin grants a site for the proposed **statue of Charles Stewart Parnell.**

Tuesday, September 5.

—President **McKinley visits Admiral Sampson's squadron** and reviews the G. A. R. parade at Philadelphia.

—The new **battle-ship** *Kearsarge* makes 17¼ knots on her trial trip.

—The 25th annual convention of the **American Bankers' Association** is opened in Cleveland.

—**John Y. McKane dies at** Sheepshead Bay.

—**Queen Wilhelmina of the Netherlands writes to Queen Victoria** appealing to her to intervene in the interests of peace in the South Africa Republic.

—Lawyer Labori sends a personal **appeal to the Emperor of Germany and King Humbert** of Italy to call Colonels Schwarzkoppen and Panizzardi to give testimony at the Dreyfus trial.

Wednesday, September 6.

—**Maryland Republicans renominate Governor Lowndes,** indorse the Administration, and declare for the gold standard.

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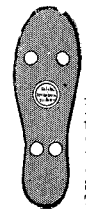

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—The cruiser *Detroit* is **ordered to La Guayra,** Venezuela, to protect American interests in case of an expected revolution.

—The **Filipino insurgent government issues $3,000,000 in paper money**, the acceptance of which has been made obligatory.

—The **Transvaal reply to the British** Government is received in London.

—The United States Minister at Tokyo, Japan, notifies the State Department that the **Japanese Government has opened to foreign trade 22 additional ports** under the operation of the new treaties.

Thursday, September 7.

—It is announced from Washington that "there will be **a vigorous renewal of the campaign in Luzon** as soon as the rainy season ends; there is no intention of superseding General Otis."

—The preliminary agreement regarding an **Alaskan boundary modus vivendi** has been reached between Secretary Hay and the British chargé d'affaires in Washington and sent to London for approval.

—The National Encampment of the **G. A. R. elected Col. Albert Shaw commander-in-chief** and appoints a committee to see the President with regard to pension matters.

—**Senator Beveridge of Indiana, recently returned from the Philippines**, has a long conference with the President.

—General Otis cables to the War Department that the inhabitants of the **Island of Negros** have accepted the sovereignity of the United States, and have expressed a desire for the establishment of a republican form of government.

—Gen. Benjamin F. Tracy presents the **claim of Venezuela** before the Arbitration Commission at Paris.

Friday, September 8.

—General Shafter, in a letter to a friend in Chicago, makes his first public denial of the charge that he was **not under fire at Santiago.**

—John D. Archbold testifies in **defense of the Standard Oil Company** before the Industrial Commission in Washington.

—**Rear-Admiral Henry E. Pickering,** commandant of the Boston navy-yard, dies at Boston.

—The British cabinet council considers the Transvaal troubles and announces that **"England will not relinquish her suzerainty** over the South African Republic."

—Eduardo Romana **is inaugurated president of Peru.**

Saturday, September 9.

—**Captain Alfred Dreyfus is again condemned** by the court-martial at Rennes, and sentenced to ten years' imprisonment; the verdict is received calmly at Paris, but riots take place at Rennes.

—**The Transvaal accepts England's proposition for a conference,** and the outlook is less warlike.

—**James B. Eustis**, former Ambassador to France, dies from pneumonia after a short illness at Newport.

—The President approves the recommendation of Secretary Gage that **Appraiser Wakeman be not removed.**

Sunday, September 10.

—France quietly accepts the rendering of the **verdict in the Dreyfus case.** Great indignation over the verdict is expressed in Great Britain, Germany, and the United States.

—**Admiral Dewey sails** on board the *Olympia* from Gibraltar for New York.

—**News from the Peary expedition** is received at Newfoundland; all the party are well.

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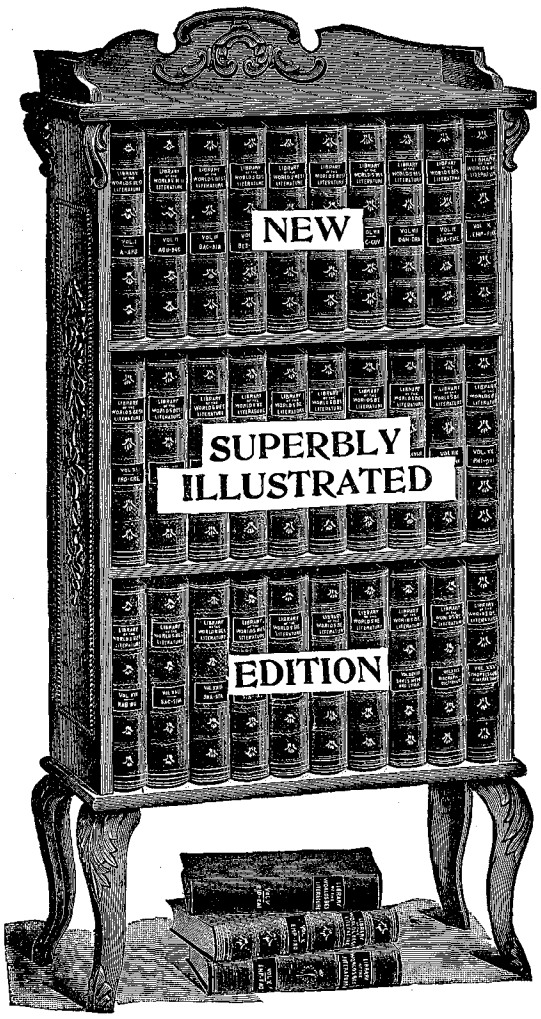

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CHESS.

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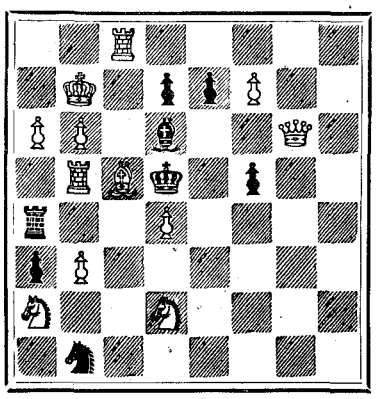
Problem 414.

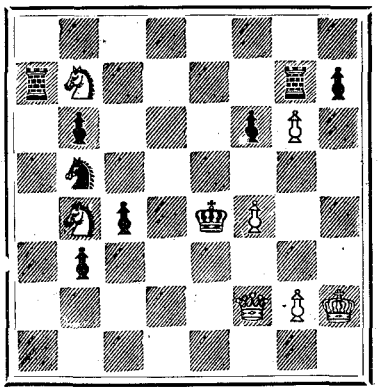
Contributed to THE LITERARY DIGEST
BY WALTER PULITZER.
Black—Seven Pieces.



White—Twelve Pieces.
White mates in two moves.

Problem 415.

BY FRANTISEK DITTRICH,
Prize-Taker, Bohemian Chess-Association.
Black—Nine Pieces.



White—Seven Pieces.
White mates in three moves.

Solution of Problems.

No. 408.

Key-move, K—B 4.

No. 409.

1. B—B 8 / K—K 4 — 2. Kt—B 7, ch / K—B 3 — 3. P—K 5, mate
1. ..... / K—K 6 — 2. Kt—B 4, ch / K—Q 5 — 3. B—B 5, mate
2. ..... / K—B 5 — 3. B—R 6, mate
1. ..... / Kt—B 3 — 2. Kt—Kt 5, ch / K—K 4 — 3. B—Q 6, mate
2. ..... / K—K 6 — 3. B—R 6, mate

Other variations depend on those given.

Both problems solved by M. W. H., University of Virginia; the Rev. I. W. Bieber, Bethlehem, Pa.; F. S. Ferguson, Birmingham, Ala.; C. F. Putney, Independence, Ia; W. Müller, New York City; M. Marble, Worcester, Mass.; W. R. Coumbe, Lakeland, Fla.; the Rev. J. G. Law, Walhalla, S. C.; Prof. C. D. Schmitt, University of Tennessee; A Knight, Bastrop, Tex.; C. R. Oldham, Moundsville, W. Va.; G. Patterson, Winnipeg, Man.; D. E. Thomas, Center, Ind.; J. H. M., St. Albans, Vt.; T. R. Denison, Ashville, N. C.; Mr. and Mrs. J. V. Streed, Cambridge, Ill.

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Our Correspondence Tourney.

SIXTEENTH GAME OF THE FINALS.

Ruy Lopez.

DR. J. B. TROWBRIDGE. Hayward, Wis. *White.*	PROF. A. S. HITCHCOCK. Manhattan, Kan. *Black.*
1 P—K 4	P—K 4
2 Kt—K B 3	Kt—Q B 3
3 B—Kt 5	Kt—Q 5 (a)
4 Kt x Kt	P x Kt
5 Castles (b)	P—Q B 3 (c)
6 B—B 4 (d)	Kt—B 3
7 P—K 5	P—Q 4
8 B—K 2	Kt—Q 2
9 P—K B 4	B—B 4
10 P—Q 3 (e)	Castles
11 Kt—Q 2	R—K sq
12 P-Q Kt3(f)	P—B 3 (g)
13 P x P (h)	Kt x P
14 B—Kt 2(i)	Q—Q 3 (k)
15 K—R sq	R—B sq
16 Kt—B 3	Kt—Kt 5
17 B—B sq	B—Kt 5
18 P—B 4 (l)	P x P *e. p.*
19 P—K R 3	Kt—B 3
20 B-K 3 (m)	I t—R 4
21 B—B 2 (n)	Q x P
22 P—R 3 (o)	B—Q 3
23 Q—K sq	P—Q 5 (p)
24 P—K Kt 4	Kt—B 3
25 R-K Kt sq	Q—R 3
26 Kt—R 4	B—K 3
27 B—B 3	Kt x P
28 B x Kt	B—Q 4 ch
29 R—Kt 2	Q R—K sq
30 Q-K Kt sq	B x R ch
31 K x B	Q—B 5
32 B x P	R—K 7 ch
Resigns.	

Notes by One of the Judges.

(a) This is the Bird defense, not often used, as it gives Black a cramped game.

(b) No need to hurry the castling. P—K 5 should now be played.

(c) If Black desires to drive the B, his better way is P—R 3.

(d) Loses a move; should have gone to K 2 at once. White fails to take advantage of the position.

(e) White is forced to make a defensive move, showing that Black has thus far outplayed him.

(f) An absurd move. B—Kt 4 is indicated. Followed by Kt—B 3, he frees his Q B and gets the better game.

(g) A very hazardous move.

(h) Evidently the best move for Black. B—R 5 is the move. If 13 B—R 5, P—Kt 3; 14 Q—Kt 4, Kt—B sq; 15 Q—Kt 3, and White has a powerful attack.

(i) Another lost and useless move. He needs his B on the K's side. He should play Kt—B 3. He refrains from getting his pieces into play, while Black is getting ready for an onslaught.

(k) Black had a stronger line of play: B—Kt 3, P—B 4; B—B 2, then Q—Q 3.

(l) What is the use of this move?

(m) Kt—K 5 is the move.

(n) Forced.

(o) Driving the B when he'll do most good.

(p) Black had a pretty thing here: 23.., B x R P: 24 P x B, Q—B 4; 25 Kt—Kt sq, Q—K 4; 26 Kt—B 3, R x Kt.

Games from the London Tournament.

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Vienna Opening.

STEINITZ. *White.*	LASKER. *Black.*	STEINITZ. *White.*	LASKER. *Black.*
1 P—K 4	P—K 4	17 K—B 2 (c)	P—K B 3
2 Kt-Q B 3	Kt—K B 3	18 R-K Kt sq	P—K Kt 4
3 P—B 4	P—Q 4	19 B x P (d)	P x B
4 P—Q 3	Kt—B 3	20 R x P	Q—K 3
5 B P x P	Q Kt x P	21 Q—Q 3	B—B 5
6 P—Q 4	Kt—Kt 3	22 Q R-K Rsq	B x R
7 P x P	Kt x P	23 Kt x B	Q—B 3 ch
8 Kt x Kt	Q x Kt	24 B—B 3	B—B 4
9 Kt—B 3	B—K Kt 5	25 Kt x P	Q—K Kt 3
10 B—K 2	Castles.	26 Q—Kt 5	P—B 3
11 P—B 3	B—Q 3	27 Q—R 5	R—K 2
12 Castles	K R—K sq(a)	28 R—R 5	B—Kt 5
13 P—K R 3	B—Q 2	29 R—K Kt 5	Q—B 7 ch
14 Kt—Kt 5	Kt—R 5	30 K—Kt 3	B x B
15 Kt—B 3	Kt x P!	Resigns.	
16 K x Kt(b)	B x P ch		

Notes.

(a) Notice Black's development. Every piece is ready to strike.

(b) B—B 3 gives a fairly even game.

(c) If K x B, Black would mate in a few moves.

(d) He prefers to give the B for two P's than to be smothered by the Ps.

Concerning Black's 17th move, P—K B 3, Emil Kemeny says: "He could have played B x R, and, having three passed Pawns on the King's side, his game would have been the preferable one; but it is doubtful whether a win could have been enforced. The move selected is far superior and deserves, perhaps, more credit than the sacrifice of the Kt or of the Bishop, tho it is pretty certain that Black had this continuation in view when he played (15) Kt x P. The object in view is to prevent White from freeing his game by playing Kt—Kt 5, or eventually Kt—K 5, and also to prepare the advance of the K Kt P, which will prove disastrous to White."

Lasker doesn't often do anything as brilliant as this, beginning with his 15th move.

SCHLECHTER TRIES "BRILL" ON LASKER.

Giuoco Piano.

SCHLECHTER. *White.*	LASKER. *Black.*	SCHLECHTER. *White.*	LASKER. *Black.*
1 P—K 4	P—K 4	13 Q x Kt P(e)	R—B sq
2 K Kt-B 3	Q Kt—B 3	14 Kt x Kt(f)	Q—B 3 (g)
3 B—B 4	B—B 4	15 K R—K sq ch	K—Q sq
4 P—B 3	Kt—B 3	16 Q x Q ch	R x Q
5 P—Q 4	P x P	17 R—K 2	P—K R 3
6 P x P	B—Kt 5 ch	18 Q R-K sq	P—B 3
7 Kt—B 3	K Kt x P	19 R—K 8 ch	K—B 2
8 Castles (a)	B x Kt	20 Kt—R 7	R—B 2
9 P—Q 5 (b)	Kt—K 4	21 R—R 8	P—Kt 4
10 P x B	Kt x B	22 Q R—K 8	B—Kt 2
11 Q—Q 4	P—K B 4 (c)	Resigns.	
12 B-Kt 5 (d)	Kt x B		

Notes from the Hereford Times.

(a) Mr. Steinitz invented this variation in the Giucco Piano opening, and Mr. Lasker has before now exposed its weak points.

(b) This is, however, quite new. It must be noted that in the state of the score Herr Schlechter was compelled to play for a win, and he therefore played desperately.

(c) A less astute adversary might have tried to save the piece, and perhaps have lost the game in the end. By giving back the piece Black remains with a Pawn ahead, and a safety game.

(d) The only move to maintain any attack. If 12 Q x Kt, Black would reply 12.., Q—B 2.

(e) Now correct, as if 13 Kt x Kt ch, 14 P x Kt, and Black could no longer save the game.

(f) If 14 R—K sq ch, Kt—K 3; 15 P x Kt, P x P; and Black should win.

(g) The only move, and which proves that there was certainly some method in White's rashness. But the attack now collapses.

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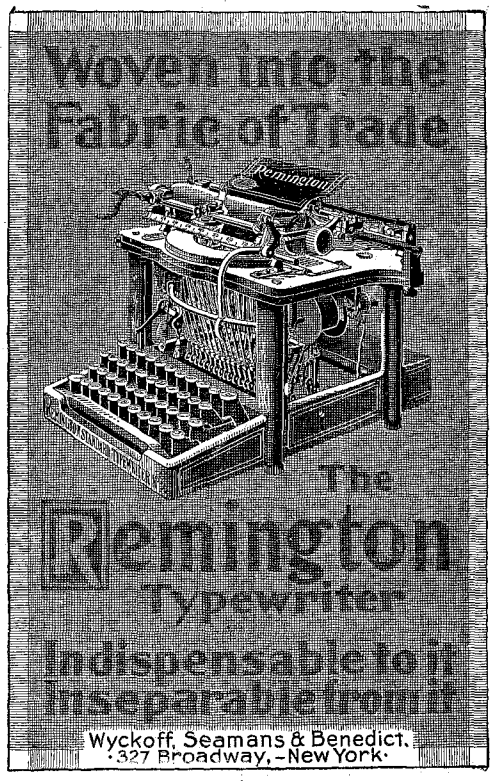

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